DOCUMENT RESUME

ED 113 760 CS 501 127

AUTHOR	Draper, Benjamin, Ed.
TITLE	Pacific Nations Broadcasting I; Symposium Held at the Annual Broadcast Industry Conference (22nd, San Francisco, April 19-22, 1972).
INSTITUTION	California State Univ., San Francisco.
PUB DATE	72
NOTE	132p.
EDRS PRICE	MF-$0.76 HC-$6.97 Plus Postage
DESCRIPTORS	*Broadcast Industry; Cable Television; *Communication (Thought Transfer); *Communications; Conference Reports; Cultural Interrelationships; Foreign Relations; Higher Education; *Mass Media; Radio; *Television
IDENTIFIERS	*Broadcast Industry Conference

ABSTRACT

This document contains the papers presented at the Twenty-Second Annual Broadcast Industry Conference held at California State University, San Francisco, in 1972. The aim of the conference was to develop a better means of communication among nations existing in a world that has grown smaller because of the development of the communications media. The papers presented include S.I. Hayakawa's "Some Psycholigical Implications of Television," which examines the semantic environment created by television and the effects of television on the values of young people; "The Role of the Media of the Republic of China"; "Impact and Meaning of Broadcasting in Japan"; "Prospects for Cable Television," which examines the uses and the possibilities of the coaxial cable in education, industry, and the home; and "Guidelines for Cross-Cultural Communication." Additional papers explore the challenges of international broadcasting in terms of political, economic, social, and educational effects. The twelve papers represent an initial step in the exchange of ideas, techniques, and content in the broadcast fields in the Pacific nations. A final section describes the current broadcasting facilities of the Pacific nations. (RB)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

ED113760

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

PACIFIC NATIONS BROADCASTING I

A Symposium held at the Twenty-Second Annual Broadcast Industry Conference, California State University, San Francisco, April 19-22, 1972.

Edited by

Dr. Benjamin Draper
Conference Chairman

CS 501 127

73-189P

INTRODUCTION

In 1946 the Radio Department of San Francisco State College convened a meeting of students, faculty, and professional broadcasters at a function known simply as "the banquet." This gathering became an annual affair and has since grown to the Broadcast Industry Conference. An enlarged and effective meeting of academic and professional men and women from all over the United States, it was expanded in 1950 to include television. The Department in due time became known as Broadcast Communication Arts. A year ago, the institution became California State University, San Francisco.

The City of San Francisco, a principal U. S. gateway to the Pacific, has had a cosmopolitan character not found in any other American metropolis. As a parallel, educational institutions located here reflect that same composition and, in turn, attract foreign students who wish to study in America. Over its history of nearly seventy-five years, the University has graduated literally thousands of students from Asian and other Pacific countries. These young, incipient world citizens have returned to their home countries to become leaders in many fields. During their stay on our campus, they were given some insight in international problems and potential solutions. Hopefully, they have used their education creatively and constructively in their maturing years and have made gains from an international viewpoint as well.

The growth of foreign student population at San Francisco State has nowhere been more significant than in the field of broadcasting. The Broadcast Communication Arts Department of the University has long held academic leadership in the United States. It has a full-time faculty and staff which is among the largest in the country. There is a student population of five hundred undergraduates and one hundred graduate students. A significant and growing number of these and a heartening proportion (more than ten per cent) are from foreign countries. The Department has increasingly made its influence felt in commercial, governmental, and educational radio and television in the Pacific Basin through a steady flow of students returning to their homelands with Master's degrees.

For these and a wide variety of collateral reasons, the attention of the Broadcast Industry Conference was directed in April 1972 to international spheres. Well aware that there already existed an international conference on the East Coast, San Francisco State expanded its efforts in a principal area of this part of the world, the wide Pacific, where the University has long felt a special responsibility. The theme of the 1972 Broadcast Industry Conference was designated Broadcasting in Pacific Nations.

As a point of beginning, representatives from fifty-six Pacific countries were invited by President S. I. Hayakawa to convene for four days, April 19 through April 22, 1972. The roster of nations was all-inclusive rather than selective. Member nations of the Southeast Asia Treaty Organization, the Western Pacific High Commission, the Asian Broadcasting Union, the Colombo Nations Plan, the South Pacific Commission, and the South and Southeast Asia Telecommunications Network were invited, regardless of any political affiliation or recognition. While attendance was scarcely expected at that time from North Vietnam, North Korea, or the Peoples Republic of China, the University as a non-political, academic institution in pursuit of knowledge, made these countries welcome. Overtures were made to the U.S.S.R. and Mainland China which one day will be represented at the Conference. The hearty cooperation of the White House, the State Department, and the United States Information Agency was secured. Media representatives at the United Nations were helpful. Changing international relationships indicate that participation of all countries in the Pacific may soon be possible.

The attendance at Pacific Nations Broadcasting I was heartening indeed. A total of 210 participants were registered. This number included representatives of twenty countries, ten of whom were heads of broadcast segments in their own countries. The mingling of American students with professional radio and television personnel, both foreign and American, was heartening, profitable, and a realization of a principal goal of the Conference.

This first volume of proceedings, as is often the case with maiden efforts, perhaps lacks a degree of publishing sophistication. It is late coming off the press and is of modest format. The contents, however, represent honest efforts of men and women of several countries to develop a better means of communication one with the other in a world grown smaller because of the development of the communications media themselves. **Pacific Nations Broadcasting I** is an initial step in the profitable exchange of ideas, techniques, and content in the fields of radio and television in our part of the world. Collateral benefits deriving from wider contacts among individuals in the media, begun at the Conference, may well foster growth of warmer, more cordial, richer relationships in social, cultural, and economic spheres.

San Francisco,
March 1973.

BENJAMIN DRAPER
Conference Chairman, and
Professor of Broadcast
Communication Arts

PROGRAM

Thursday April 20, 1972

8:00 a.m. Coffee, tea, doughnuts for openers

8:30 – **"Salute to Japanese Television."** Film introduced by Dick Rector, President, San Francisco Chapter, National Academy of Television Arts and Sciences.

9:30 – **First General Assembly**

Welcome: Dr. Benjamin Draper, Conference Chairman

Presiding: Dr. Harrison Holland, Diplomat in Residence, Department of State, USA

Dr. S. I. Hayakawa, President, San Francisco State College: **"Potentials of the Media in the Reconstruction of Vietnam"**

Dr. Stuart W. Hyde, Chairman, Broadcast Communication Arts Department, San Francisco State College: **"The Media as an International Language"**

- - - - - **break** - - - - -

Dr. Kazuto Yoshido, Director, NHK General Bureau for the America: **"Impact and the Meaning of Broadcasting in Japan"**

Mr. Stuart Revill, Head North American Bureau, Australian Broadcasting Commission: **"Broadcast Accomplishments and Problems in Australia"**

COMMENTARY AND DISCUSSION: John D. Summerfield, San Diego State College, and Thomas Mullahey, Director of Public Affairs, Station KRON-TV, San Francisco

THURSDAY NOON: Brown bag lunch on the terrace, Creative Arts Building. In case of rain (ugh), Studio One.

1:30 p.m. – **Second General Assembly**

Presiding: Dr. Richard P. Marsh, Professor, Broadcast Communication Arts, San Francisco State

Mr. Lee Shih-feng, President, Broadcasting Corporation of China: **"Broadcasting in Taiwan"**

Miss Gwyneth Donchin, Pacific Broadcasting Corporation: **"Broadcasting at the Birth of a New State: Micronesia"**

Dr. Ralph Barney, Brigham Young University: **"Broadcasting as a Force in Pacific Islands Modernization: An Evaluation"**

- - - - - - **break** - - - - -

Mrs. Evelyn Payne Davis, Vice President, Children's Television Workshop: "**Plaza Sesamo**, **Vila Sesamo**, and **Sesamstrasse**"

Dr. William G. Harley, President, National Association of Educational Broadcasters: "**Educational Broadcasting in United States**"

Mr. Howard Dunn, CATV Projects, Time, Incorporated: "**Prospects for CATV**"

COMMENTARY AND DISCUSSION: William Ems, CONRAC Corporation.

> **THURSDAY EVENING** is free time for participants. Viewing of Broadcast Media Award winning television programs begins at 8:00 a.m. tomorrow morning in Knuth Hall with the Third General Assembly convening at 9:30 a.m.

Friday April 21

8:00 a.m. – Broadcast Media Award winning programs:

8:00 to 8:30 – "**How Now: Hawaii Five-O**," KHET, Honolulu

8:30 to 9:00 – "**New York Illustrated: Hold for Trial**," WNBC-TV, New York

9:00 to 9:20 – "**Station Breaks**," KQED, San Francisco

9:20 to 9:26 – **What the World Needs Now**," KUAT-TV, Tuscon, Arizona

9:30 **Third General Assembly**

Presiding: Dr. William C. Wente, Professor Broadcast Communication Arts, San Francisco State

Dr. E. R. Bertermann, Far East Broadcasting Company: "**American Broadcasting Overseas**"

Mr. Tino Serrano, Student, San Francisco State College: "**Voice of America**"

- - - - - -**break** - - - - -

Mr. Kyoon Hur, Graduate Student, San Francisco State: "**Broadcasting in Korea Today**"

Mr. Simoun Almario, General Manager, Philippines Broadcasting Service, Manila: "**Philippines Broadcasting Services Today**"

Challenge Statements: Mr. Robert Calo, Graduate Student, San Francisco State, and Dr. Robert K. MacLauchlin, Colorado State University

COMMENTARY AND DISCUSSION: Dr. ElDean Bennett, Arizona State University

NOON: Participants form into Work-Discussion groups for lunch and afternoon session. If you need transportation to the De Young Museum for tonight's banquet, it will be arranged in your Work-Discussion group.

Saturday Morning April 22

8:00 a.m. – Broadcast Media Award winning programs:

8:00 to 8:30 – **"The First Black Hurrah,"** WKYC-TV, Cleveland, Ohio

8:30 to 9:00 – **"Renaissance in Black,"** KNBC-TV, Burbank, California

9:00 to 9:30 – **"The People Poll Editorial,"** WMAQ-TV, Chicago

9:30 – **Fourth General Assembly**

Presiding: Professor Charles Harriman Smith, Broadcast Communication Arts, San Francisco State: **"Problems, Progress, and Potentials of COMSAT"**

William Chesney, A. C. Nielsen Company: **"Nielsen in the Orient"**

COMMENTARY AND DISCUSSION: Walter H. Canals, Bonneville International Corporation

Dr. Benjamin Draper, Conference Chairman: **"The Next Broadcasting in Pacific Nations Conference"**

Adjournment: Noon, April 22, 1972

THE WHITE HOUSE

WASHINGTON

March 30, 1972

Emerging international relationships – particularly within the Pacific family of nations – create a new and important need for friendly interchange on social, cultural and economic matters. Those who attend the Conference on Broadcasting in Pacific Nations have recognized the need for this interchange and, by their sessions, are constructively working to fulfill this need.

Discussions such as this can bring deep personal satisfaction to the participants as well as great national gains for their respective countries. In a world in which communications have become, more than ever, the lifeblood of understanding, peace and progress, this Conference provides a far-reaching and effective forum, promising rich dividends for each of the fifty-six countries represented.

I welcome the delegates from other nations and wish all who attend a highly successful meeting.

Richard Nixon

CONTENTS

PREFACE - *Dr. BENJAMIN DRAPER*, Chairman
Broadcast Industry Conference ii

1. *Dr. S. I. HAYAKAWA*, President
California State University, San Francisco
"Some Psychological Implications of Television" 1

2. *Dr. STUART W. HYDE*, Chairman
Broadcast Communications Art Department
California State University, San Francisco
"The Media as an International Language" 6

3. *STUART REVILL*
North American Representative Australian Broadcasting Commission
"Some Aspects of Broadcasting in Australia" 8

4. *SHIH-FENG LEE*, President
Broadcasting Corporation of China, Taiwan
"The Role of the Media of the Republic of China" 12

5. *SIMOUN O. ALMARIO*, General Manager
Philippine Broadcasting Service Network
"Broadcasting in the Philippines" 15

6. *Dr. RALPH BARNEY*
Brigham Young University
"Broadcasting as a Force in Pacific Island Modernization: An Evaluation" 19

7. *Mrs. GWYNETH DONCHIN*
Pacific Broadcasting Corporation
"Broadcasting at the Birth of a New State - Micronesia" 24

8. *KAZUTO YOSHIDA*, Director
NHK General Bureau for America
"Impact and Meaning of Broadcasting in Japan" 30

9. *KYOON HUR*
California State University, San Francisco
"Broadcasting in Korea Today" 35

10. *JOHN F. BROWN*
California State University, San Francisco
"Educational Broadcasting in Japan under NHK" 38

11. *HOWARD DUNN*
CATV Ancillary Services
Time-Life Broadcast, Incorporated
"Prospects for Cable Television" 42

12. *TINO SERRRNO*
California State University, San Francisco
"The Voice of America" 45

13. CHALLENGES IN INTERNATIONAL BROADCASTING:

"Better Imports -- Better Understanding"
ELDEAN BENNETT, Arizona State University 48

"Subjects for Consideration"
RICHARD BLOCK, Kaiser Broadcasting 49

"Guidelines for Cross-Cultural Communication"
ROBERT CALO, California State University, San Francisco 50

"Communicating Basic Values"
WALTER H. CANALS, GORDON JOHNSON, ARCH L. MADSEN,
Bonneville International Corporation 53

"Television in Taiwan"
JAMES C. Y. CHU, California State University, Chico 54

"Teaching and Television Partnership Needed"
EVELYN PAYNE DAVIS, Children's Television Workshop 55

"America Must Help"
JAMES L. GAUER, S. J. 56

"Wholesome Education Needed"
HUNG-HAO HOU, California State University, San Francisco 58

"Americans Are Unfair"
SHIH-FENG LEE, Broadcasting Corporation of China 59

"The Clutches of Cultural Colonizers"
JOHN A. LENT, University of Penang, Maylasia 61

"Interconnected, International Educational Television"
Dr. ROBERT K. MacLAUGHLIN, Colorado State University 62

"Recognizing Differences"
STUART REVILL, Australian Broadcasting Commission 64

"Intelligence a Global Resource"
ELEANOR RICE, California State University, San Francisco 65

"Soviet-American Exchange"
RICHARD T. ROTH, California State University, San Francisco 66

"Latin American Agency Needed"
RICHARD VEITH, California State University, San Francisco 67

"Musts for American Broadcasting"
KAZUTO YOSHIDA, NHK 68

BROADCASTING FACILITIES OF PACIFIC NATIONS

AFGHANISTAN 69
AUSTRALIA 70
BRUNEI 71
BURMA 71
CANADA 72
CEYLON 73
CHILE 74
CHINA, Nationalist Republic, Taiwan 75
CHINA, People's Republic 76
COLOMBIA 77
COOK ISLANDS 78
COSTA RICA 79
ECUADOR 80
EL SALVADOR 81
FIJI 82
FRENCH POLYNESIA 82
GILBERT and ELLICE ISLANDS 83
GUAM 83
GUATEMALA 84
HONDURAS 85
HONG KONG 86
INDIA 87
INDONESIA 88
LAOS 88
JAPAN 89
KOREA, Republic, Seoul 90
KOREA, People's Democratic Republic, Pyongyang 91

MACAO 92

MAYLASIA FEDERATION 93

MEXICO 94

MICRONESIA TRUST 95

NAURU 96

NEPAL 96

NEW CALEDONIA 97

NICARAGUA 97

NEW HEBRIDES 98

NEW ZEALAND 99

OKINAWA 100

PAPUA-NEW GUINEA 100

PAKISTAN 101

PANAMA 101

PERU 102

PHILIPPINES 103

SINGAPORE 104

SOLOMAN ISLANDS 105

TIMOR 105

THAILAND 106

TONGA 107

USSR 108

USA 109

VIETNAM, Republic, Saigon 110

VIETNAM, Democratic Republic, Hanoi 111

APPENDIX 112

SOME PSYCHOLOGICAL IMPLICATIONS OF TELEVISION

Dr. S. I. Hayakawa, President,
California State University,
San Francisco

Let me start by defining a term for you, the semantic environment. The semantic environment is the verbally and symbolically created environment in which all human beings live. It is the environment of news and information, beliefs, attitudes, laws, cultural imperatives that constitute your verbal world and mine. A quick way to define the semantic environment is to imagine this: here you are and beside you in your comfortable living room lying on the rug is a dog. In one sense, you are living in the same environment --physically. But you live in an entirely different environment in the sense that you live in a world that is determined by the fact that you are a Protestant, a Catholic, a Christian or a Jew, a Black or a white, or your attitude towards the world is determined by the fact that you were an English major in school, a history major or a chemistry major. These have created certain influences in shaping your life. The environment that you live in is affected by the fact that there is or is not a war going on in Southeast Asia or the Mediterranean or somewhere else in the world. And this news comes to you on television or radio. Your dog lies there on the floor and it doesn't mean a damn thing to him. But all these things create our verbal world, our intellectual world, our imaginative world, our emotional world, our symbolic world. That's the semantic environment.

It is the environment of Shakespeare and Mozart and Bugs Bunny and the Beatles; of Moses and Jesus and Billy Graham; of the published batting averages of the Pittsburgh Pirates or the Oakland Athletics. It is the closing prices on the New York stock exchange.

The semantic environment is the product of the vast network of communication which we know as civilization. Now, there is one way in which all of us in a given country share the same semantic environment. That is, the one created by the major news services and networks and the intellectual climate of our times. In another way, each of us creates our own semantic environment, because even if we subscribe to the same newspaper, there are parts of the newspaper which I read and you don't. There are parts of the same newspaper that he reads and you and I don't. And so on. And so, even exposed to the same environment, or cultural impact, we get different results out of it.

I want to talk next about children.

For most of the history of the human race, the semantic environment of children has been created by their parents and relatives, who pass on to the young their pictures of the world, their value systems, their standards of behavior, their beliefs, and so on. **'How do you know,'** you ask a little child. **'Mother told me, Daddy told me, Granddaddy told me, Uncle Jim told me.'** This is the semantic environment that the child grows up in; one created by parents. As the children grow older, the semantic environment is expanded to other influences. The influence of friends, neighbors, school. But all these are pretty much the product of the local culture of the village, or city, or town, or neighborhood you live in. Then, other environmental impacts start hitting you from outside that altogether, namely, movies, novels, and stories about distant places and distant events. But basically, schools continue the process that parents have begun; and, as a rule, parents want their children to do well in school, which means to absorb faithfully the messages directed at them by their educational system.

Now, the semantic environment of children is never exactly the same as that of the parents, whose minds were formed at another time and under other influences. Nevertheless, there is normally some continuity between generations because of a background of shared communication and shared values. This process of time-binding by means of which parents more or less successfully shape their children's ideas and values has been going on for perhaps the whole history of the human race. We take this process so much for granted that few of us have awakened to the fact that, for millions and millions of families, especially in the United States, or in Japan or in other nations in which there is a television set in every home, this process isn't taking place any more.

This is really a frightening and startling fact.

In order to describe what is going on today, let me use a metaphor. Let me suggest an analogy. Suppose that from the time your children are old enough to sit up and understand anything, let's say, they are snatched away from you for four or five hours a day by a powerful sorcerer. This sorcerer is a story-teller and a spinner of dreams. He plays enchanting music; he is an unfailingly entertaining companion. He makes children laugh; he teaches them jingles to sing; he is constantly suggesting good things to eat and wonderful toys to buy.

Day after day, month after month, year after year, children for a few hours a day live in a wonderful world created, not by their parents, but by this distant sorcerer--and this world is a world of laughter and music and adventures and incredible goings-on, sometimes frightening, often fun, always entrancing.

And the children grow older, always under the influence of this sorcerer. Parents and relatives and friends may talk to them, but the children find them sometimes censorious and often dull. But the sorcerer is always fascinating so that they sit there and sit there as if drugged, absorbing messages that parents or relatives did not originate and often don't even know about. For about one-fourth or more of their waking hours from infancy onward, they live in a semantic environment their parents did not create and often make no attempt to control.

I've estimated that by the time you are eighteen years old, if you are exposed to television even three hours a day, you listen to television for 22,000 hours of your lifetime, which is more time than you've spent in school.

Now, the present generation of young people is the first in history to have grown up in the television age. If you were born in 1938, you were ten years old in 1948 and so you'd already lived through your most important formative years, so that in all likelihood you missed the experience of having a television set as your babysitter. But a significant proportion of children born after 1946, brought up in their parents homes, to be sure, had their imaginative lives, their day dreams, their expectations of the world created not by their parents but by their television sets. Is it any wonder that these children, as they grew to adolescence, often turned out to be strangers to their bewildered parents?

I do not know if in Japan and Taiwan and Australia and elsewhere you have experienced this--the kind of generation gap we've experienced here. But I insist that television, at least, has contributed as much as other kinds of rapid technological change to this gap.

The impact of television is due in part to the nature of the medium, in part to the fact that American television is commercially sponsored. This last fact is of tremendous importance, despite Marshall McLuhan's famous dictum, "The medium is the message." I hasten to acknowledge the important point that McLuhan is making because the medium through which you get your information shapes your sense of the world, shapes our perceptual habits, our time-sense, and so on. The individual whose idea of the world is shaped by, let us say, face-to-face communication--orally--has a different view of the world than the person whose view of the world is shaped by reading. They're just different kinds of people. Then, in addition, those whose views of the world are shaped entirely by, let us say, television will have still another way of apprehending reality. But if you take McLuhan's dictum--the medium is the message--too seriously, it puts all of you out of business in your most central concerns. You are saying, in effect, that program doesn't matter. Bad programs have the same effect as good programs. Programs whose only intent is to sell cigarettes or liquor or automobiles are not different in their effect from religious programs, or news programs, or political education programs. "The medium is the message." I don't think that you can accept that because so many of you are involved specifically in the belief that if you have better programs, you are providing a better public service and you are going to produce a better generation of young people who go through the experience of viewing your programs.

Nevertheless, in the United States certainly, and to a considerable extent in other countries, the messages of American television are overwhelmingly sponsored, not by churches or universities, but by advertisers of consumer goods. And that, I think, is a very important fact in conditioning the kind of messages we get.

Another fact about television--regardless of its sponsorship--is that you can have no interaction with it. Maybe the time will come technologically when this interaction will become possible, when you can press a button on your set in order to say to the broadcaster, 'I like it' or I dislike it.' That would at least be an elementary form of interaction. But under present circumstances, with no possibility of interaction, a child sitting in front of a television set gets no experience in influencing behavior and being influenced in return by the behavior that his own behavior has induced. And that is what interaction is about. You see, having a puppy is in one sense more important to a child than having a television set, although I'm sure he should have both. But if you interact with a puppy, what you do influences what the puppy does, which influences what you do next. Whereas no matter what you do, that damn television program goes on as if you didn't exist. This is what I mean by the lack of interaction.

If you spent 22,000 hours of your life between the ages of three and eighteen in front of the television set, you've missed 22,000 hours of possible interaction with other people. By interaction I mean quarreling and making up, and making friends and sharing meals, and playing baseball and improvising games, by means of which children have amused themselves since time immemorial.

Really a remarkable thing about many children nowadays is that they don't know how to amuse themselves. One thing that has bothered me very much is that they don't even know how to organize a baseball game on a playground without adult supervision. They haven't had the experience my generation had of knowing what a waste of time it is to quarrel as to whether a kid was out at second base or not, so we'd settle these things quickly and go on. We learned all sorts of things about how to get the maximum out of an hour and a half of play time in baseball. Today, children of that same age, I find, just can't organize this sort of thing for themselves because they haven't had enough experience in problem-solving among peers.

Now, is there any connection between this fact and the appearance in the past few years of an enormous number of young people from educated middle class families who find it difficult or impossible to relate to anybody, and therefore drop out? I'm sure you have met them, as I have: young people, not necessarily of the underpriveleged classes, who are frightened by the ordeal of having to make conversation with their friends' parents, or anybody else not of their immediate clique. The task of relating to others is found so threatening and burdensome by some that they have gone so far as to found, right here on this campus originally, I think, something called the Sexual Freedom League in order to justify copulation without communication.

I'd like to refer you to a book called ***People of Plenty*** by David Potter, who is a professor at Yale, a professor of history. He thinks of communication in a different way, not according to the mechanism of communication but according to the sources of communication. He says that there are several basic forms of communication: education, religion, government, industry, and advertising. At the heart of each system of communication is a fundamental message. Religion says, **"Put not your faith in things of this world. Be spiritual, be moral, etc."** Government says, **"Be a good citizen, obey the laws, uphold your state and country."** Education says, **"Be thoughtful, be well informed, be intellectual."** Industry, as a system of communication, says, **"Work hard, improve your skills; save your money; invest wisely."** And so on. Every major system of communication has at its heart a message that attempts to improve you in some way.

But advertising, says Professor Potter, is unique among systems of communication in having no motivation to improve the listener. It encourages impulsive and thoughtless buying; it discourages thrift. It says nothing about the hard work, the years of study, the patient postponement of gratification, that are necessary to get and hold the jobs necessary to pay for the beautiful and expensive way of life depicted in the commercials. It says that material possessions are everything; that this headache remedy, this luxurious carpeting, this new model Camaro will bring you charm, popularity, sexual fulfillment, domestic tranquility and the envy and respect of all your neighbors. These things can be purchased for only a small down payment. All happiness, all significance, all values that human beings might strive for are translated by advertising into purchasable commodities.

I don't think we've begun to understand the impact of television on civilization, but can anyone doubt, for example, the enormous greed for consumer goods that has been revealed in every outbreak of looting and civil disturbance since Watts? The disorders in Watts led to looting. The disorders in Detroit in the summer of 1967 were characterized by a complete lack of racist motivation in the rioters. It was fascinating. Whites helped Negroes and Negroes helped whites to load into their cars and carry off expensive television sets, furniture and luggage–all in a spirit of interracial brotherhood. We read that a gay, carnival spirit attended the looting. One Detroit newspaperman said that the outbreak was simply an explosive response to color television. Which made those goods that much more vivid and that much more desirable.

I'm being speculative you understand. But these are questions you have to worry about in your industry.

The militancy of young people, both white and Black, who are eager for social change is often accounted for by saying that they have lost faith in the democratic process, the processes of democratic discussion and decision-making. This argument has always seemed to me highly questionable. It is my impression that militant young people, far from being disillusioned with democratic processes, are totally unacquainted with them, because they are rarely shown on television. Nothing is so dull as the routine work of a city council, a parliament, or a congress battling through some technical point about tariffs or zoning laws. But they are the essence of democracy; we solve problems that way. These events get on television only when something spectacular happens in Congress or in the city council. If a city council meeting is disrupted by a group of angry Blacks, television men are there all over the place to show it. But when they are doing the constructive work of re-planning the traffic flow on Main Street and the feeder streets that lead into it, all that is so technical and so dull that no television man would try to make a show out of it.

So, how do we get to understand the democratic process of decision making? Well, you can't understand it, as I say, through show business. And in so far as television is actuated, of necessity--this is not criticism--of necessity by show business considerations, I'm afraid that many young people are going to be unacquainted with the democratic process.

What got me to thinking in this way is the formation within the past few years, since about 1966 or 1967, of a process or demonstration known as the "teach-in." It is a source of both pride and embarrassment to me that the teach-in was invented in my house. It really was. One evening I was entertaining a group of Fellows from the Center for the Advanced Study of Behavioral Sciences in Palo Alto; we were sitting around, after dinner, chatting, and the original idea that we formulated there was that teachers of every shade of opinion about the war in Vietnam would give their views, so that everyone, especially students, would be better informed about the history of the conflict and the possible solutions. And therefore, the teach-in would involve both those who opposed and those who favored the escalation of the war, those who thought we were foolish to be in there and those who thought it was our moral duty to be in there, or those who would bring to bear facts of history, or facts of economics, or facts of geography that would through light on the problem. That was the whole idea of the teach-in. As we broke up that evening, we all sort of resolved to go back to our own universities and see who could start a teach-in. But the original idea was never given a chance. The proposal of the teach-in as debate was scuttled by the youthful organizers (and the middle-aged adolescents who were their faculty advisors) in favor of the teach-in as demonstration. Consequently, from the very first teach-ins at Ann Arbor and Berkeley, speakers defending the American intervention in Vietnam were hooted down. People came to meetings equipped not with lecture notes on Southeast Asian history but with guitars.

If young people did not learn of the complexities of the democratic process from their years of viewing television, what did they learn? They learned that social problems are never complicated; they learned social problems are simply conflicts between good guys and bad guys. Bad guys can never be reasoned with--you can only shoot it out with them. If the bad guys confront you with superior force, you can lay your body on the line and go down fighting.

Young people learned from commercials that there is an instant, simple solution for everything: acid indigestion can be relieved with Alka-Seltzer, unpopularity can be overcome by using Ban, feelings of sexual inadequacy can be banished overnight by buying a new Mustang which will transform you into an instant Casanova.

Television documentaries about the problems of the world offer neat, half hour wrap-ups of complex events. Highlights are selected, while boring tedious details are left out. Time is compressed; cause and effect are oversimplified. In situation dramas, young people are presented not in the full complexity of their humanity, like people in real life, but in stereotyped roles. They arrive at their emotional responses quickly and easily, each Pyramus to his Thiesbe, each Harlequin to his Columbine. In private as in public affairs, life is not too hard to understand. That's what television says.

But, as the general semanticists are fond of saying, the map is not the territory. All too soon, young people learn that the maps of reality given them by the television set do not correspond to the actualities. Material possessions and the consumption of all approved national brands do not bring spiritual peace or tranquility of mind. The world, they discover as they approach adulthood, is far more complicated than they ever suspected. Getting along with other people is not easy; it is not only that they have to adjust to you, you have to adjust to them. It is a complicated business sometimes. The world makes all sorts of demands the television set never told you about, such as study, patience, hard work, and a long apprenticeship in a trade or profession before you may enjoy what the world has to offer. Disillusioned young people at this point often reject or rebel against the culture and its "materialism"--not realizing that what they are rejecting is not the culture as such, but merely the culture as depicted by Madison Avenue and the networks.

Even as they reject the culture as they understood it through television, they miss the pleasant fantasies they enjoyed as children sitting in front of the set. They got these fantasies by turning on the set, so later they learn to turn on in other ways. Having scornfully rejected the notion that they can achieve instant beauty and radiance with Clairol, they espouse the alternative view that they can achieve instant spiritual insight and salvation with LSD. The kinship of LSD and other drug experiences with television is glaringly obvious: both depend upon "turning on" and passively waiting for something beautiful to happen.

What I have presented may seem like a terrible condemnation of television. It is not intended as such. Television is a wonderful instrument of communication, perhaps more effective than any the world has ever known. Now with international television being possible through communications satellites, the instrument becomes more powerful and more wonderful than ever. As Commissioner Nicholas Johnson of the Federal Communications Commission has said, it is absurd to try to draw a line between "educational television" and entertainment." *All* television is educational. All television programs purport to tell us something about the world. They all shape our expectations and hopes. The message of television, with words reinforced by music and pictures and action, received in a darkened room in the privacy of one's home, reiterated over and over and over for those who view it daily, are the most powerful and most effective communications ever let loose in the world. They affect millions of families, day after day, night after night, every day of the year.

So, if this is indeed the case, then, in a sense, you are in the position of the followers of Gutenberg in the 15th century, who wondered 'what do we do now that we've invented printing.' It is only hundreds of years afterwards that we established real freedom of the press and some kind of control and responsibility and ethics about printing. (And that sense of responsibility is disappearing now too.)

However, we didn't come to terms with printing as a way of communicating with and helping to govern and control society for a long time because, well, in the first place, the majority of people couldn't read and write. But as printing spread, more and more people could read and write; and then the printed word became an instrument of social control.

Even more powerfully then, than the invention of printing, television is going to influence the world. In what way it is going to influence the world is terribly much up to you. Are you going to create symbols that unite the world, or symbols that divide people? Are you going to create symbols with national or moral or ethical significance, or are you going to create symbols that persuade people to fritter away their lives in vain pursuits? Are you going to help unify the world, or are you going to help bust it up?

It has always bothered me, and this is what got me into semantics, that Hitler was one of the greatest communicators the world ever saw. The problem with him was not any lack of communication skill, but that he said the kind of things that could break up the world. And did.

Therefore, I congratulate you on the advancing state of your art; and I would like to repeat, finally: the more advanced the state of your art becomes, the more enormous become your social responsibilities.

THE MEDIA AS AN INTERNATIONAL LANGUAGE

Dr. Stuart W. Hyde, Chairman
Broadcast Communication Arts
Department, California State
University, San Francisco

This address had its genesis a number of years ago at a conference on international broadcasting held at Notre Dame University. For three days we heard reports from space scientists, government officials, data processing experts, and others who were knowledgeable about the progress being made in the hardware of communication. I remember feeling both overwhelmed and somewhat depressed for it was obvious to me that the scientists were far ahead of the communicators and that the gap between the two was ever widening.

This fact would pose no problem were it not for the additional fact that our very survival is, in the opinion of many, dependent on the establishment of international empathy. For several years, now, we have had satellites, and have used them to transmit pictures and sounds from one continent to another. Yet, I doubt if anyone would say that we have achieved true international communication. The Tokyo Olympics, baseball from Japan, correspondents reports from Southeast Asia, the President's trip to China – these and other satellite broadcasts have only whetted out appetites; we see the possibility now of cutting through the rhetoric of politicians and journalists, and replacing this with people-to-people communication.

All peoples are one in many respects: we love and we hate; we bring forth children; we aspire to a better condition; and we have mixed feelings of warmth and fear toward strangers. Our commonality gives us a solid basis for hope in the realm of international concord for, if we can work our way through those differences that divide us, we can hope to reach the center core of human universality, and this, I believe, is the cornerstone of international peace.

All of us are shaped by local customs, traditions, and prejudices. The result of this conditioning can lead to miscommunication with others who are the products of different customs, traditions, and prejudices. But, people-to-people communication can, under extreme circumstances, cut through the cultural obstacles that divide us. We know this is so, because we have seen tantalizing evidence of it from time to time. The visual media have a high capacity for the encoding of non-rational messages, and it is in the non-rational realm that we most readily relate as humans. This fact was perceived as early as the Middle Ages, when paintings and mosaics were used to move Christian worshippers to a high peak of emotional identification with Christ's passion. Centuries later, an anonymous ***New York Times*** reviewer wrote movingly of the emotional impact he received when he viewed Matthew Brady's photographs of the dead at Antietam; the message that writer received had nothing to do with North vs. South, or the Glory of the Union – it reflected, rather, his revulsion over the insane butchery of man by his fellow man, North or South. Similar emotions have gripped us all, as we have seen films of earthquake victims in Iran, of burned children in Hiroshima or Vietnam, or of a black child being spat upon as she tries to enter a newly desegrated school. Humankind truly becomes one at such extreme moments. But, quite obviously, it is easier to touch the human spirit with a display of human suffering than it is to achieve an empathic response when less dramatic matters are the topic of the day; our problem is to find ways of revealing the oneness of the human species when our messages are more rational than emotional.

And, since we have millennia of history behind us and since that history more often than not has been one of misunderstanding and misery, the task before us is as big as it is urgent. For we – and by "we" I mean the academic community of communicators – must move more rapidly than heretofore in the study of cross-cultural meanings assigned to signs, symbols, and customs.

I am sure that most of us are familiar with the dreadful results of a mistranslated word toward the close of World War II. Stuart Chase, in his excellent book, ***"The Power of Words,"*** tells us that, in July of 1945 the Potsdam Conference called for a Japanese surrender. The Japanese cabinet was considering the ultimatum, and issued a statement. The Japanese word "mok(u)satsu," which has subtly different meanings, was translated as "ignores," rather than as "has no comment at this time." Had the latter words been used in the translation – and that was the intended meaning – the atomic bombs might never have been released over Hiroshima and Nagasaki.

Not all mis-translations lead to such awesome consequences, but, since the word-symbols we use for the communication of thoughts and feelings inevitably possess ambiguity, intended meanings very easily can be lost or distorted; with this loss or displacement, we diminish our possibilities of concord. I am convinced that we can, if we try, further develop the science of cross-cultural translation, and I believe that we must make such studies a high priority item on our research agenda.

In the field of symbology we must deal, not merely with words and the meanings we assign to them, but with non-verbal, visual or aural symbols, as well. If you are a visitor to California, you may have noticed that international traffic symbols, long standard throughout Europe and the Far East, finally have found their way to California. We are late in adopting these symbols, but at least we are on our way. A failure to understand the intended meanings of symbols and signs can cause traffic accidents. More seriously, perhaps, misunderstood symbols can alienate humans, one from another. In extreme instances, misunderstandings can lead to international tensions and to war, either cold or hot. Almost as insidiously, mis-translations of symbols make it quite easy for jingoists and demogogues to exploit our natural xenophobic tendencies. We know some of the cliches of symbolism, of course, but we have yet to undertake a systematic cross-cultural study of the variety of meanings each culture group assigns to signs and symbols.

Related to signs and symbols are customs. An insulting practice in one society may be a mandated positive action in another. Customs generally are understood by diplomats and some business people, but this knowledge is not systematically shared with common citizens. American tourists, perhaps more than any others, have paid a heavy price for their pristine ignorance of local customs. Attention needs to be paid to this problem if the causes of international understanding and world peace are to be served by the increasing use of modern media on a people-to-people basis.

Here are my recommendations: First, that an international research committee be formed under the sponsorship of the United Nations, and that the first order of business be an assessment of the nature and scope of the problems that currently exist in the area of international communication. Second, that the committee set to work to winnow and bring together the scattered bits of knowledge that now exist, but which have not yet been codified. Third, that our areas of ignorance be mapped by the committee, and that contracts for research be let to communication research centers throughout the world. Fourth, that modern computer science be put to work for the purposes of analysis, storage, and retrieval. Finally, when the work is underway, we need to find effective ways of sharing the emerging information with the wide range of human beings who will, we must hope and believe, be communicating with their fellow travelers on Space Ship Earth.

The Soviet Union has called upon the world community to undertake a search for intelligent life on other planets. Unless and until we give a top priority to the study of international communication problems, there is an even chance that the Russians may be operating under a false assumption: perhaps there is no intelligent life on this or any other planet in the universe.

SOME ASPECTS OF BROADCASTING IN AUSTRALIA

Stuart Revill, North American
Representative, Australian
Broadcasting Commission

Some five thousand Australians came to San Francisco following the discovery of gold in 1848 and, according to reports of the day, were responsible for **"much violence in the city."** Many of them were hanged. This bond of gold proved stronger than the fear of the rope in either country.

Transpacific migration was reversed a little later upon the news of gold strikes in Australia. Indeed, but for sheer bad luck, an American named James McGill and a group he led called **"The Independent California Rangers Revolver Brigade,"** would have played a significant part at the Eureka Stockade -- a place famous in our history at which Australian miners and the forces of law and order clashed in 1854. I regret to report that McGill and his men lost their way and arrived too late for the fighting. As the descendant of a gold miner, may I say that while their hearts may have been in the right place, their sense of direction left a lot to be desired. Perhaps one day someone may write the full story of McGill and his lost brigade.

Young though we may be as a nation and still empty of population over much of our continent, we are rediscovering something of our short history, although we tend perhaps to surround the hard outline of events of the past with sentimental omen. It is a kind of disease, particularly infectious among some of our historians and many television writers, and not entirely unknown in other countires.

The subject, **"Some Aspects of Broadcasting in Australia,"** is broad enough to allow me some areas in which to manouver and in the process avoid, I hope, a sentimental view of the Australian industry from afar, since 1972 marks almost 50 years of commercial broadcasting and 40 years since the establishment of the national service–The Australian Broadcasting Commission.

The first thing to be said is that unlike the United States, the tradition of public service broadcasting runs deep in Australia, and while it does not stifle debate on the sometimes controversial role it plays in the life of the nation, most Australians accept the idea of separate broadcasting systems -- on one hand commercial networks sustained by advertising revenue, and on the other, the Australian Broadcasting Commission, financed by an annual parliamentary appropriation.

It is important to bear in mind these differences in any examination of the Australian broadcasting and television system. I will begin with a brief sketch of its history, continue with an outline of its present operations, against the background of Australian society in the 70's and conclude with one or two general comments. Time will allow a brief and most general review only.

As in the United Kingdom and the United States, manufacturers of equipment were responsible for the early development of broadcasting. The largest of these, Amalgamated Wireless of Australasia, saw the possibility of expanding its business through increased sales of receivers.

As early as 1905, the government had established control over wireless telegraphy, and in 1919 assumed the same power to control wireless telephony.

Amalgamated Wireless, which had been giving public demonstrations of broadcasting, sought permission to establish it as a commercial enterprise, but since smaller interests objected to the possibility of such a monopoly, the government decided after a conference to introduce what came to be known as the **"sealed set"** system. This enabled station licencees to exact their own charge for subscription by listeners who had sets tunable only to the wave length of the particular station to which they had paid their license fee. The system lasted some ten months, which was long enough for the authorities to discover that anyone with a screwdriver and a little enthusiasm could open their sets and tune to any other station which happened to be broadcasting!!

In 1924, a dual system of A and B class stations was introduced -- the A class stations being maintained by listeners' license fees collected by the Postmaster General's Department, with the B class stations supporting themselves from advertising revenues. This system flourished, of course, but only in those areas of denser population. It became obvious that alterations were desirable since already there existed a belief that broadcasting should be available to all Australians, wherever they happened to live. Indeed, this belief has been a key factor in successive governments' policies towards broadcasting – that despite heavy establishment costs, Australians living in remote parts of the continent should be entitled to the National Radio Service. This policy has been applied to the development of television as well. In its latest phase of development – the establishment of 38 relay stations in country areas involves a capital expenditure of $5 million and represents a cost of $180 per home to be served.

The Australian Broadcasting Commission, a statutory authority, was established in 1932 and took over A class stations. It was financed at that time by a share of radio license fees.

The basic difference between the ABC and the BBC, on which to some extent it was modeled, is that the Australian body was not given a charter to operate a service with the same freedoms as the British institution. Ministerial control was to be greater, especially in limitation of expenditure. Its income was not fixed by agreement and the ABC was not to have control until many years later of its technical services. However, speaking to the Bill in the Australian Parliament, in 1932, the then Postmaster General talked about wonderful improvements in broadcasting which could be anticipated. It would be possible, he said, under an **Empire** Broadcasting System for those who lived in the jungle to hear the world's best operas. We may also reach a period, he added, when Indians would be able to dance to England's best orchestras, and when fur-clad Canadians in distant snow bound outposts would listen to a description of the running of the English Derby. He even spoke about the possibility of television, but my paraphrase of his statement must be enough. I have not included it entirely in jest, but to depict a little of the age, the social climate of the day – a subject I want to mention later.

The Broadcasting Act itself set out the powers and functions of the Commission, which were and still are **"to provide the broadcasting of adequate and comprehensive programs and to take, in the interests of the community, all such measures as in the opinion of the Commission, are desirous to the development of broadcast programming."** If you think about it, wide powers indeed.

The act also provided for the ABC to publish magazines and books as it thought fit, to collect news, to establish groups of musicians for **"the rendition of orchestral and band music of high quality,"** and to determine to what extent and in which manner political speeches may be broadcast. There were, and still are, limitations on the financial authority of the Commission, which is required to supply an annual report and balance sheet for presentation to Parliament, and certain limits were established on the amount of money it could approve for expenditure without reference to the Minister.

The Minister also has the right in respect to the ABC, and indeed over programs transmitted by commercial stations, to prohibit the broadcasting of any matter, but in the case of the ABC there are certain safeguards. One is that the Commission is obliged to report any such action in its annual report to Parliament, and the Minister himself must report such a direction to the Parliament within seven days. I am aware of only one instance in the ABC's 40 years history when the Minister exercised this right and that caused a good deal of public fuss at the time.

The Commission's membership was originally five, one of whom must be a woman. It was later increased to seven, and now numbers nine. While not specified in the Act, it has been traditional for Commissioners to be selected so that they are resident in each of Australia's six states. They are appointed by the Governor-General for periods as a rule of three years, before they become eligible for reappointment. The Commission appoints a general manager who is responsible to it for the day to day running of the organization. The Commission also approves the appointment of senior officers upon the general manager's recommendation. So it is that the Commission which determines policy is necessarily also involved in some aspects of operations, especially in regard to financial expenditure, while the general manager must be involved from time to time in the formulation of policy.

As I have said, the Commission is responsible to the Parliament and operates under the provisions of the Broadcasting and Television Act, which also covers some aspects of the establishment, ownership and operation of commercial stations. The Federal authority governing commercial stations is the Australian Broadcasting Control Board, which can be compared to the United States Federal Communications Commission in the sense that it controls the position and frequency of stations and lays down rules governing programme standards. There is one other act which concerns the ABC alone. This is the Parliamentary Broadcasting Procedures Act which was passed in 1946 and requires the ABC radio stations of one network to broadcast the proceedings of Parliament.

The years since the establishment of the ABC have been marked by more social changes in Australia than any other period in its history. During this period of growth, Australia's gross national product has increased about five times in real terms – rural production accounts for less than 8% of gross national product, factory production has increased more than four and a half times and whereas in the 30's, some 20% of people lived in rural areas, the rural population is now about 10% -- all of which means that Australia has grown to be much the same as other affluent urban societies, which in turn has meant the growth of new kinds of social and economic pressures. Fifty-four percent of our total population of almost 13 million live in six capital cities.

One of Australia's leading sociologists, Professor Encel, in making this sort of comparison has said that the problems of life in large anonymous cities are now one of the most pressing issues confronting the Australian. It means a more complex and uncertain kind of society than the simple life based on the simple certainties of a country dominated by rural economies and rural values. Above all, it means that the white anglo-saxon protestant of Australian society has to face on one hand, the internal challenge of ethnic pluralism, (before 1945 90% of immigrants to Australia came from the British Isles, now non-British settlers together with their children number about one fifth of the total population) and the external challenge of relations with countries of Asia. Dr. Encel points out, I think quite rightly, that Australians have throughout their history felt threatened because of their exposed position as an isolated European outpost in the South Pacific...Colonial dependence on Britain was for a long time the answer, but we can no longer depend on Britain and the United States is not an effective substitute.

Thus, Australia's task in part, is maintaining some sort of national identity without colonial dependence, far away from Europe and since broadcasting is a social act, much of these attitudes and a good deal of these uncertainties are reflected in the ABC's output, especially in its informational programmes, which deal with, as they must, the problems which confront the community, its foreign policy including its commitments in Asia, its economic and social problems which also involve significant shifts in attitudes, especially among the young.

This is less true of commercial broadcasters who tend to emphasize light entertainment and a high proportion of television adventure drama. Their overall ratings outstrip the ABC's and while they provide regular new services, their involvement in current affairs programming has been until recently sporadic.

I think it is true to say that ABC programmes also tend to reflect a change that has occurred in western society whereby public issues are no longer the preserve of a comparatively small minority of leaders; people are now better educated and demand to know more, not just in terms of decisions, but how these decisions are reached.

University students have increased from 14,000 in 1939 (when the population was 7 million) to 123,000 in 1971 – enrollment at technical colleges from 90,000 to 350,000 plus some 34,000 at various colleges of advanced education. In 1939 less than 3 percent of young people were undertaking some form of tertiary education – now the proportion is about 7 percent.

It is against this background the ABC operates in Australia; its staff number about six thousand. In radio it transmits programmes over 75 medium wave and nine domestic short wave transmitters including those in Papua/New Guinea. Its television programmes are transmitted over 45 stations. It operates radio Australia which transmits programmes in eight languages and it controls six symphony orchestras, a national training orchestra and a choir. Its operational budget last year was a little over 59 million dollars. It has offices overseas in New York, Washington, London, Singapore, Kaula Lumpar, Djakarta, New Delhi, Hong Kong and Tokyo.

Commercial radio and television has grown to one hundred and sixteen radio stations and 45 television stations. Advertising revenue of commercial radio and television amounted to 128 million dollars last year, while its expenditure was about 102 million dollars. The commercial sector of the industry employs about eight thousand with another one thousand or so employed by various independent production companies. The ABC would be by far the greatest purveyor of news and comment in the country and employs more than three hundred journalists, another one hundred or so current affairs people and a sizable documentary division. It transmits 90 thousand radio news bulletins a year and 12 thousand bulletins on television. It follows that because of this sort of output, the ABC is subject to its fair share of pressures from a wide variety of political and commercial interests. Most of these pressures are resisted and (when they may not seem to be, there is always the watch dog of the Australian press) which owns a hefty share of commercial television) keeping its eye on the ABC with what you could call dedicated skepticism. It is not an entirely unhealthy situation, but it has its problems when straightforward inquiry turns into harrassment and occasionally into press campaigns. But as most of you would know, there will always be a good deal of criticism of the public service broadcaster and he must expect to be called one day **"A tool of the establishment"** and on another **"A threat to all that society holds good and dear."** If anything, is certain, it is that this sort of criticism is not likely to go away. Radio and television these days does not passively mirror society – it does in fact influence standards to the extent that at its best it constantly raises issues of concern and all I suppose one can ask is that what it presents is fair and honest.

The future of broadcasting in Australia depends to a large degree on funds available. By now all Australians have access to radio and some 94% to television, but the cost of providing television as I have said for those who live in remote areas of the continent has been staggeringly high. Colour television will be introduced in March, 1975, and apart from the cost of conversion of both the national and commercial service which is estimated at about 60 million dollars, it is also forecast that the public will spend over 250 million dollars in the first three years on the purchase of color television sets.

There will be an increasing use of satellites in reporting events overseas and also an increase in outgoing satellite broadcasts of which there were 32 last year. The possibility of a domestic satellite is already being explored by the Australian Broadcasting Control Board, and it is fairly safe to predict that we will follow Canada's example in planning a domestic satellite service soon. The Board is also considering the introduction of FM radio, considered by some to be long overdue, and cable television, which according to latest statements is expected to be introduced in about five years.

Our relationship with overseas broadcasting organizations will certainly continue. Indeed, apart from our membership in the Asian Broadcasting Union, Commonwealth Broadcasting Conference, and Associate Membership in the European Broadcasting Union, we have been involved quite deeply for some years in close relationships with broadcasting organizations in the Phillipines, Thailand, Indonesia, Malaysia, Singapore, South Vietnam, Cambodia, Pakistan, and a number of African nations. For some years now, in conjunction with our foreign affairs department, we have been conducting training courses in educational and farm broadcasting from both Asian and African regions.

The challenge of the future in the Pacific area is not one simply of distance and language. It probably lies in continuing relationships established here both formally and informally, exchanging programmes where appropriate and a recognition that we all gain in the process the kind of understanding most of humanity seeks. Apart from these aspects it seems to me the broadcasting administrator faces the problem of maintaining an organization which provides an atmosphere in which creative talent can grow and mature -- an administrative challenge as difficult as any I know. Finally he must expect to be under attack from those who believe he is undermining society or that he has assumed a sort of power too large to be left in the hands of those not elected by the people. You are all aware of the eloquently stated cases, especially in the United Kingdom, which have been made for and against these views. How these onslaughts are met seem to me a test of corporate character. In the final analysis is a test of the sort of person you are and whether you believe in the freedom of the broadcaster to make professional judgements knowing at the same time that being human he will also make mistakes. Maintaining that kind of freedom is really not just a problem for the broadcaster but for society itself. Having spent most of my life as a journalist which leads to a certain skepticism for power, I remain idealistic enough or perhaps naive enough to believe my own society will continue to allow that freedom.

THE ROLE OF THE MEDIA OF THE REPUBLIC OF CHINA

Shih-Feng Lee, President,
Broadcasting Corporation of
China, Taiwan

In general, "**the Role of the Media**" as we play it in my country is the same as you have always played in your countries. But as I come from a country which is far away from the United States, we do have some things that are particularly different from yours.

First of all, the broadcast industry in my country is built by and established for an open and responsible society. There are 36 broadcasting companies, 80 radio stations, 25 relay stations and 3 television companies in my country. Of these stations, BCC, my organization, the biggest of them, is not government-run. BCC does have a national status but it operates as a national radio network, under a contract with the Government of the Republic of China. In this capacity, BCC takes care of broadcasts toward the mainland of China and overseas Chinese communities throughout the world. All the BCC's domestic broadcasting (including TV) is commercialized. The Government of the Republic of China buys part of its radio time.

News is the main program of the entire BCC broadcast. In our domestic channels, we broadcast news 33 times daily, nearly once every thirty minutes. We hope we can keep our listeners well-informed of what's going on in the whole world. The content presented in news program is based upon facts. Our policy is that we shall be responsible for all we produce because we trust what our audiences live in——a free and open society. In a free and open world, one can listen to the broadcast from everywhere and can also cross check what he has learned with each other. Once the audience has found you tell lies, they will forsake you forever. Therefore, we usually use the voice of the newsmaker personally. From this point, we build up our audiences and keep them closer and closer together everywhere and everywhile.

The nationwide BCC broadcasting network, for instance, has been moved five times since 1937. Its whole broadcasting equipment had to be moved thousands of miles away to escape enemy takeover. Once we settled down, it would be enough for us to announce, "**Here we are**"; the audience always followed us. Today, the Friends of BCC Club has more than 200,000 members, scattered all over Taiwan, Kinmen, the China mainland and overseas. They have kept in close contact with us, asking for our continuous service.

That is why the **Voice of Free China**, which rings out from Taiwan, is listened to by 800 million Chinese all over the world. For them, we are broadcasting more than 70 different programs a day through four different channels. There are broadcasts in a dozen Chinese dialects parallel to Mandarin, the national language of the country. Among them are Amoy, Hakka, Shanghai, Cantonese, Swatow, Mongolian, Tibetan, Uighur. From the Pacific coast to the Pamirs, hundreds of thousands of people risk their lives to listen to our broadcasts.

Secondly, the broadcast in my country is a day and night, 24-hour service. In our history, we have never stopped broadcasting, even for one minute. BCC staff have a common creed: BCC's voice sustains as long as the Republic of China survives. During World War II, BCC's transmitters in Chunking were the most constant target of Japanese bombers. Our transmitters (medium and short wave) were bombed incessantly. Nevertheless we never let our audiences lose their confidence, because we built an underground radio station in an air shelter which no Japanese bomber succeeded in reaching. After the Japanese war planes left, BCC's broadcast came out immediately. BCC won the praise from our allies as the symbol of Chinese bravery and was also blamed by our enemy as the noisy Chungking frog.

Now, in Taiwan, we are still trusted to help the people and government to face any coming disaster whether it is natural or human. In 1958, there was a tremendous flood in Taiwan. Within twelve hours, 2000 inches of rain poured into the central district. All communications, either on the ground or in the air were cut down. Officials of the government did not know how they could come to rescue. BCC's network took over the emergency communication. We built a salvation bridge between the victims and first aid. BCC won the reputation: whatever the audience needs, the BCC broadcast meets.

Thirdly, BCC serves as a bond between peoples of different sects, dialects, tribes and walks of life. Although BCC is legally a commercial organization, its guiding policy is not to make money first. BCC's capital comes from many foundations and non-profit Kuo-ming-tong organizations. The purpose of their investment is to uphold the social well-being. Our staff are trained to follow the famous teaching of our Saint-philosopher Confucius: **"Within the four seas, all are brothers"**. There is no discrimination in religion, races, communities in our programs. Christian programs are usually followed by Buddhist's or Muslim's; different dialects are always broadcasting at the same time but with different channels. Our audiences are convinced that BCC is let open to them. Printing, distribution, and even possession of the Bible is prohibited in the Communist world. But we broadcast the Bible, chapter by chapter, verse by verse, word by word, to the China mainland. Many underground Christian churches followed this program for their worship service. We are open-minded and sincere in talking to the world through shortwave transmission. Moreover, we are free to listen to shortwave broadcasts of foreign stations - in English, French, Japanese, Korean, Vietnamese, Thai, Malaya, Arabic, Spanish and even Russian from all over the world. Materialistically, low power in broadcasting is no match for high power. But as a professional broadcaster, I don't believe that power is everything since truth also counts. Jamming is merely an umbrella in the rain. It sometimes covers a small part of the city but never the vast rural area. It may deafen its audience for a little while but never in the long run.

Another role played by BCC is in the area of educational broadcasting. The third National network is telecast specially for this purpose. According to government regulation, one fifth of the total television program time must be educational. In Taiwan, one third of the population are students. Nearly six million of the people watch our education programs daily. Foreign people may not understand why the people in Taiwan have become baseball-fans within these last several years. It is because of sports programs both on radio and TV.

Since 1970, BCC has been using satellite relay for important events. Reports on the Little League world championship in Williamsport, Pennsylvania; the 1970 World Exposition in Osaka, Japan; President Park's girls basketball championship in Seoul, Korea; and the Asian Games in Bangkok were carried to Taiwan by satellite transmission.

Last August, in Williamsport, the Chinese boys won the Little League World Championship, twice within three years. BCC used the longest satellite relay in history to cover this game carrying it in Taiwan on both radio and TV. The last game was 192 minutes, and the local people watched the live telecast from the mid-night till the dawn. When the team from Taiwan won the last inning, people fired firecrackers just like the lunar new year festival. The General Manager Power Company sent a message to me reporting that after the game was over, the power load suddenly dropped 125,000 kilowatts. Thanks to BCC network's service, the Taiwan Power Company earned much more money than they anticipated. Unfortunately, BCC did not, because we paid $39,755 (U.S. dollars) to COMSAT, and failed to finance the game through commercial sponsors. Today every child in Taiwan is interested in playing baseball. They hope one day to become sport-stars on TV.

The broadcast industry played a direct incentive role in the national development and modernization project. BCC has a complete broadcasting system of technology, equipment assembly and maintenance. In close cooperation with industry and commerce, it works for the promotion of China's cultural and economic development. As it has a 44-year history of service and performs a dual but complete function of radio and television broadcasting, BCC has won confidence and support of the public at home and abroad.

But at the first stage, we had to build up the complete system with limited funds and our own hands. As an highly industrialized country, you cannot imagine how many difficulties BCC experienced. In America you are afraid of union strikes. We are afraid of a stoppage of work of our machines. You may dump a whole set of used equipment, whereas we have to wait for a half year before we can get a spare part. BCC's machines and equipment, old and new, have come from practically every leading manufacturer in the world. It could well serve as a museum and display center of radio equipment. Its workers treat with utmost care every spare part and every vacuum tube. A vacuum tube in a transmitter has to be used for more than 20,000 hours.

Before the government moved to Taiwan, BCC shifted the production line from the manufacture of receiving sets to transmitter assembly. BCC saved much money by using its own transmitters in local networks. Our products may be not as beautiful as yours but they are really much cheaper than your newly designed ones.

Our experience may be of some help to developing nations. Our nine-year free education has helped to make all people love radio programs. Farmers in our rich and prosperous rural communities can afford color television sets as matter-of-factly as they buy power tillers and refrigerators. The rapid development of our power industry has made power supply available to lone homesteads on the seashore and mountain tops. Seven colleges and universities have radio and television departments that graduate some 300 students a year for employment by the networks. Foreign investment, coupled with inexpensive labor, has made Taiwan's electronics industry incomparably successful. The cost of producing a 19-inch color television set is only US$187. A one-hour color program costs only US$2,500.

BCC provides its audiences with certain public service programs all over the world. People usually take this service as a kind of inter-com post-office box. For instance, no one can mail a letter through ordinary post office without the right address of the receiver. But BCC can help the audience find their lost member just as the airport officials give the **"Lost and Found"** luggage service to the passengers. Since 1936, the starting of the World War II, many Chinese families were broken. Husbands lost wives, wives lost husbands, while children lost their parents. They roamed over the world in order to reunite their broken family. Also many people have run away from the Communist control in recent years. They pray for help from relatives who live in the free world. The BCC Post Office Box, a special program, offers this help. BCC appoints several dialect announcers who will broadcast their letters. Once the letter is broadcast it is surely relayed through the Chinese Communities everywhere. Before long, replies will be mailed in. The bridge of the reunion then is furnished. Such mail service is expanded later to medical aid, shopping advices, reading guidance and legal consultation. Every year, BCC conducts such service for thousands of listeners. A center in BCC headquarters has been established with scores of staff members. They register all the letters they receive and compile an index of them. We consider this index as an invaluable treasure.

At last, I shall mention the international role the Chinese broadcast industry has played. BCC has been a founding and active member of Asia Broadcasting Union since its establishment. BCC played the host of the third General Assembly of ABU in 1966. The next year, BCC was requested by the union's Executive Administrative Council to sponsor a Chinese language radio program seminar in Taipei. Since then, BCC acts as the liaison center of Chinese radio program production. Every two years, BCC offers a special prize for the best Chinese language radio program among ABU members. NHK and Deutchwell won the prize each in 1969 and 1971 respectively.

There are ten Asia countries together with five other countries in Europe and America which provide with Chinese language programs in their daily broadcasts. Year after year, more countries show greater interest in the Chinese language; we are sure that before long Chinese will become one of the most popular international languages instead of its smaller role as a national language. In South-East Asia, Chinese songs are as popular as English songs. Many people learn their Chinese from listening to Chinese entertainment programs as well as Chinese cultural program. BCC also extends program exchange with many foreign broadcasting organizations all over the world. In 1971, we sent out thousands of reels of radio tape, which of course serve as a bridge to bring together the people from all over the world and will constitute a great contribution to the peace and friendship of nations which are separated by the wide oceans or the high mountains.

BROADCASTING IN THE PHILIPPINES

Simoun O. Almario,
General Manager,
Philippine Broadcasting Service Network

The progress of broadcasting, particularly in the technical field, has benefited the Philippines possibly to a much more significant extent than other nations.

The Philippines is composed of more than 7,000 isles dotting 114,000 square miles of territory lying on the westernmost part of the Pacific Ocean. Most of these islands are inhabited, the people living practically in isolation, with hardly any means of communication with the urban centers in the larger islands where the social, political and economic activities of modern-day living march in cadence with the progress of the rest of the world.

People in most of the outlying areas of the country, as well as in the numerous small islands from the northernmost part that are within hearing of a cock's crow from Taiwan on a clear day, down to the southernmost portion called the Turtle Islands which are within sight of Sandakan in North Borneo, are reached by newspapers and magazines and other reading material with an infrequency that just about meets the need to maintain their basic literacy.

It was radio, and the transistor radio in the past two decades, that brought most of these far-flung areas of the Philippines in touch with the day-to-day events in the country and abroad.

Today, the farmer listens to a newscast or a soap opera through a transistor radio slung over his shoulder as he plows his small tract of land with a ploughshare pulled by his sturdy carabao. The fisherman listens to native melodies as he throws his net out to the fish-abundant sea, through his transistor radio lying in his banca floating beside him. At the village square in a rural barrio, people get together to listen to a rebroadcast of congressional sessions being held in Manila, through a radio set connected to a public address system.

Radio broadcasting in the Philippines is living up to the expectations that had attended its birth. Its progress and development in the Philippines and its utilization as a major factor in nation-building attest to the significant role that radio broadcasting has played in fulfillment of its promise.

It is in the field of public service and information dissemination where radio broadcasting has been felt most in the Philippines. To be sure, the entertainment programs and dramatic presentations have been contributing immensely to help fill the cultural needs of the people, in a manner all its own.

But for a developing country like the Philippines, while culture insistently demands attention, it is in the social, economic, and political fields where priority is called for and in which efforts need to be channeled. It is in these areas where radio broadcasting has proved its worth in the Philippines.

Television broadcasting is also coming into its own in the Philippines. Program-wise, television is making a mark in the consciousness of viewers, but its impact, necessarily, is circumscribed by the scope of its coverage, in the manner of land area. At the present time, for instance, television reaches practically as wide a land area as it could. There are 35 television and 350 radio stations in the Philippines today, spread all over the country. In the greater Manila area alone, there are no less than 55 radio stations. In Luzon, the largest of the main islands of the Philippines, there are 120 radio stations. In the scattered islands comprising the Visayas region, there are 90, while in Mindanao there are 85.

There are two government radio outlets in the Philippines and one government television station. One of these is the Philippine Broadcasting Service Network that operates three Manila radio stations on long and short wave, six provincial stations and television channel 9. The other is the Voice of the Philippines which uses the facilities of the Voice of America in central Luzon which were transferred to the Philippine government when VOA constructed a new transmitter in northern Luzon.

The Philippine Broadcasting Service Network came into being after World War II. Station DZFM, the mother station of PBS, operates on a 10-kilowatt power on a frequency of 710 KHZ. It came into existence as station KZFM in 1945, with a power of 5,000 watts. The first station to be set up after World War II, it was put up by the United States of America for the purpose of broadcasting news reports on World War II, which was then still in progress.

When World War II ended, KZFM was taken over by the United States Information Service of the U.S. State Department and was used for information and cultural broadcasts as well as for entertainment. In 1946, shortly after the proclamation of Philippine independence, KZFM was transferred to the Philippine government by the United States government. It was during this period when the call letters were changed to DZFM and power increased to 10,000 watts. It was later absorbed by the Philippine Broadcasting Service operating directly under the Office of the President of the Philippines.

The Philippine Broadcasting Service has often been used as a medium of the arts, particularly in the field of music. It has also enjoyed an enviable position of being one of the most vital news agencies. It has a corps of reporters who fan out to important sections of greater Manila, and when the need arises, to the provinces, for news developments.

PBS is the main outlet in this country for the dissemination of news and information on the activities of the United Nations and its various agencies and specialized entities. The UNESCO, WHO, UNICEF, FAO, ECAFE and others have regularly scheduled programs. The activities of such other Asian and world organizations as SEATO, Colombo Plans, ASA, and others are regularly broadcast and are given wide leeway in the use of PBS facilities in pursuit of their objectives.

To balance this, cultural programs are produced regularly to keep listeners informed of the evergrowing native heritage. PBS also prepares special features for radio exchange programs with various broadcasting organizations around the world. PBS also broadcasts wholesome entertainment for the family. This completes their award-winning 24-hour balanced programming.

Underscoring the radio program pattern is DZRP-TV channel 9. PBS television resumed operations on May 5, 1970 to give new dimension to the PBS concept of broadcasting for public service. Channel 9's programming is geared towards the uplift of audiences through instructional programs for women, out-of-school youth, students, and other segments of society.

It also presents interviews with government officials and other people in the news, analyzing current problems and issues, and offering solutions. Plus in-depth commentaries that probe into the meaning of events and how they affect national life. With the radio network, PBS-TV channel 9 completes the functional cycle of the Philippine Broadcasting Service.

The Philippine Broadcasting Service keeps pushing on with faith as its main source of sustenance, with the thought that broadcasting used rightly can be one of the greatest tools of mankind.

PBS, of course, is not alone in this kind of undertaking. The rest of the commercial broadcasting stations in the country also has a programming pattern that differs with the Philippine Broadcasting Service more in form than in substance.

Broadcasting in the Philippines, it might be said in all modesty, has gone a long way since that day in 1922 when the first radio signals were relayed from a boat in Manila Bay to the carnival ground in the city.

The Bureau of Customs submarine chaser anchored in Manila Bay sent signals in the form of phonograph records which were received by a radio set located inside a booth on the carnival grounds. A western electric submarine type transmitter was used to relay the signals to an antenna with a power of five watts. It certainly was received with a big thrill and novelty at that time although the sound did not have the quality that we take so much for granted today.

The man responsible for this first broadcast was Henry Herman, who may safely be regarded as the pioneer of broadcasting and amateur radio in the Philippines.

Later a ten-watt transmitter was used in the radiophone experiments at the U.S. Army installations at Camp Nichols. Recorded music was sent on the air nightly and was received in nearby places. The electrical supply and the Pacific Commercial Supply Company, in 1923, installed the first two radio stations ever built in the Philippines exclusively for broadcasting purposes. The electric supply's station operated on five watts and was located in Pasay. The other station was on the roof of the National City Bank Building. The latter was the first in this country to use RCA equipment. Phonograph recorded selections and a few news items constituted the first transmitted signals of the two stations.

All the stock of the Radio Corporation of the Philippines was later purchased by the Radio Corporation of the U.S.A. in 1926. It was then that radio broadcasting really started to climb upward at a very fast rate. A modern broadcasting station (KZRM, Radio Manila) was built by the new RCA using the latest in studio equipment. KZRM replaced KZRQ in 1927 and the programs improved considerably in quality. Added to this, the improved receiving qualities made possible by new types of receivers made broadcasting far more satisfactory from the listener's point of view.

Several short wave broadcasting experiments were carried out in 1927 and 1928 on different wave lengths. It seemed that KZRM filled the broadcast service for the entire Philippines as was desired. To carry out still further the requirements set by KZRM a 1000-watt crystal controlled transmitter was installed in Manila in 1929 on the forty-nine meter band. Reports of good reception started to pour in from all parts of the world placing Manila on the world map of broadcasting. In October 1929 a 1000-watt broadcast station was set up in Cebu picking up short wave broadcast from Manila and relaying the signals for the southern islands. However the scheme did not work out and the plan was discontinued.

But officials of RCA would not stop at this and went out and made surveys and estimates of all sorts in order to solve the problem of covering all the islands with a good broadcast signal that would originate from one point.

Finally, the decision was reached involving the replacement of all broadcasting equipment with modern apparatus and the installation of more powerful transmitters. Complete plans were then drawn out and the new facilities went on the air December 30, 1930, which immediately showed favorable results.

The almost perfect reproduction of speech and music rendered by the artists and the increased coverage going beyond the limits of the Philippine territory then made broadcasting worthwhile as an entertainment medium.

Aside from the Radio Corporation of the Philippines, station KZIB owned and operated by the I. Beck's department store went on the air in the early part of 1925 and was providing the listeners in Manila and nearby towns with recorded musical selections and some special renditions by local artists.

On several occasions in 1930 foreign and American short wave broadcasting stations have been rebroadcast by KZRM. In October 1930 Manila took part in the now historic broadcast, a special program originating from the national broadcasting company studio. The program consisted of speeches by President Hoover and Premiers MacDonald and Mamaguchi. On December 1, 1930 a special one-minute program was broadcast from Manila on long and short wave for the National Broadcasting Company who received the signal at Point Reyes, California and was rebroadcast over the NBC Pacific Network. Again on December 25, 1930 a second ten-minute program was sent from Manila and rebroadcast over the entire United States by NBC with very satisfactory results.

These events marked the first steps taken by the infant broadcasting venture in the Philippines. The industry was to progress and develop in the decade of the thirties only to be stunted by the Pacific war. It was revived upon liberation of the country.

The revival started in 1946. In addition to the Armed Forces radio service station (WVTM) already in operation serving the Manila area for the servicemen, the pre-war station KZRH resumed operation.

KZRH went on the air in July, 1946 after four and one half years of silence caused by the war in the Pacific. It was the first commercial station to resume transmission after liberation.

It was to be joined later by KZFM, the forerunner of the Philippine Broadcasting Service, and by still others soon enough. By 1947, there were four radio stations. A decade later, the number had increased to fifty. In another ten years, 200 had been franchised and established. Today there are three hundred fifty radio stations operating in the Philippines.

Television came to the Philippines in 1950 when two stations were set up. By 1967, there were already seven (7). Today there are 35, three of them telecasting in color.

It has not been a rosy road for broadcasting in the Philippines. But in spite of all the difficulties it has had to meet and surmount, it has managed to maintain a good pace of development. While possibly lagging a step or two behind more industrialized nations, particularly in equipment, it can hold its own in comparison with others at any given stage of the medium's progress.

There has never been any lack of talent in any aspect of broadcasting. The Filipino, artist and artisan by nature, took to broadcasting with enthusiasm. If his efforts have been hampered at all, it never was because of inadequate talent or skill. Rather, it has been the lack of capital; a basic inadequacy in the economy of a developing country. If not downright lack of capital, it is the timidity of capital to invest in the industry, a common enough trait of those with financial means in the Philippines, or it is sometimes an unimaginative refusal to bring improvement because it will entail additional expense.

And yet, broadcasting in the Philippines has progressed with undeniable and, if I might be permitted, with admirable sagacity. It is with pride that I tell you that the Filipino capacity for improvisation has carried him through in keeping broadcasting in the Philippines on a level of near-equality with the rest of the world.

Where equipment is no longer up to standard, or has broken down, the Filipino technician calls upon his native ingenuity to make it serviceable again. Production materials may not always be at hand, but a show must be presented and performed, at a given hour. The Filipino production man has not been found wanting in instances which crop up during most trying circumstances.

I mention these things not to extoll the men in broadcasting in the Philippines. Rather, I point these up only to emphasize the problems of broadcasting in my country.

I am certain that you have your own problems in the broadcasting industry in your different countries. It is such knowledge that gives one the courage to make a candid appraisal of one's own situation, assured of understanding from kindred spirits.

As I have mentioned earlier, broadcasting in the Philippines has been meeting the demands upon it not only in the cultural field but also in the social, economic and political areas of activity. I have no doubt that it will continue to develop and progress with service to the people as the main thrust of its efforts.

I trust that out of the discussions to be undertaken in the workshops to be held here, there will emerge positive ideas and recommendations that would further the development in broadcasting to the benefit of all our countries.

BROADCASTING AS A FORCE IN PACIFIC ISLAND MODERNIZATION: AN EVALUATION

Dr. Ralph D. Barney,
Brigham Young University

Any discussion or evaluation of broadcasting in the Pacific Islands may be a microcosmic exploration of broadcast practice in developing or underdeveloped countries, or in modernizing countries. Further, a commentary on South Pacific broadcasting, if you believe as I do, that strong, purposive mass media operations are essential to the successful economic development of an emerging country, must look at the uses to which the broadcast industry is being put.

I feel that, as a secondary matter, one can evaluate the seriousness efficiency of an economic development program in these countries by looking at the way the broadcast system is operated. Broadcast has the distinction of being the single medium over which government invariably exercises, or has the ability to exercise, formal, positive influence.

Implicit in any evaluation then, is a value judgment reflecting degrees of performance excellence. To avoid misconceptions, it should be made clear at the outset that a basic premise of this discussion is that a first order problem in a developing country is the maintenance of the stability necessary among the various social institutions to allow devoting of resources to the development process. Further, because natural resources are generally scarce in developing countries, the resources that do exist must be utilized in a most efficient manner in order to provide for orderly and reasonably rapid development.

Broadcasting facilities should be included in national inventories as resources to be utilized, even as fish in the sea, bauxite in the mountain, or oil under the ground. Under these terms, then the question is one of how well the national resource of broadcasting is being utilized in the countries of the Pacific.

An inescapable conclusion of my studies is that the governments and commissions operating the broadcast media in the Pacific Islands are not using them purposively to stimulate and spur the modernization process.

The South Pacific Islands find themselves in an interesting situation in which an almost embarrassing richness of technological programs have been proposed to them by a wide variety of international aid organizations that would help them to solve their pressing problems of modernization.

Yet, winning acceptance of these programs among the broad groups of individuals involved is proving defiant of success. Farmers are difficult to convince about new crops, or about new techniques that will improve the yield for existing crops; men and women are reluctant to adopt birth control devices to limit skyrocketing population growth, and young men and women are also flocking to the towns and cities in search of a role in the increasingly apparent cash economy of their country. All these manifestations invariably hinder national development programs.

In order to alter these attitudes and to mobilize the human resources in these countries, there must be more than an existing technology for production, or for population control there must be an ability, or competency, to persuade people to accept and adopt innovations, and to contribute their creativity to national progress. And this persuasion must operate on a broad scale over a wide cross section of the population.

As the most pervasive of the media in any developing country, the broadcast industry has the capability for reaching peoples with effective innovation campaigns.

An immediate question in relation to the effectiveness of the broadcast media is the extent to which the media exists in a country. In the islands of the Central Pacific, thirteen groups have established radio systems and five of them have public broadcast television. The island study excludes Hawaii, whose broadcast characteristics fit broadly with those of the mainland United States, Papua-New Guinea, and the Philippines.

Island groups with public radio broadcast systems are the Cook Islands, the Fiji Islands, the Gilbert and Ellice Island Condominium, Guam, New Caledonia, New Hebrides, Niue, American Samoa, Western

Samoa, the British Solomon Islands, Tahiti, Tonga, and the Trust Territories of the Pacific, otherwise known as the Micronesian Islands.

Of these, the United States' possessions of American Samoa, Guam and the Trust Territories, and the French possessions of Tahiti and New Caledonia also have television broadcast systems.

Essentially, the broadcast systems of each island group have the capability of reaching almost the entire population in the group. Though the distribution of radio receiving sets indicates a level only approaching ten sets per 100 of population on the average through the Pacific. And, since most island-group broadcasting is on medium wave, there appear to be relatively few of these sets with a short wave receiving capability.

Because the scope of my studies is concentrated in the four island groups of Western Polynesia – Fiji Tonga, Western Samoa and American Samoa – commentary from this point focuses on the systems in these four countries, though my observations lead me to believe the systems in other island groups vary only in relatively minor details.

All four countries of Western Polynesia have a reasonably long and strong history of broadcast experience. The earliest radio broadcast system was started in Fiji in 1935.

After World War II, the New Zealand government established a radio station in its trust territory of Western Samoa in 1948; the Tongan monarchy launched its station in 1961, with American Samoa starting its radio system early in the 1960's and a television system in 1964.

Of the four systems one describes itself as an independent broadcast facility. The Fiji Broadcast Commission operates as "...**an independent body charged with the responsibility of providing a broadcasting service throughout the Dominion.**"

It consists of a Chairman, a Deputy Chairman, and not less than six other members, with the provision that "**the Chairman, the deputy Chairman and not less than one half the other members of the Commission shall be persons not holding an office of emolument under the Crown.**"

Whatever their organizational control, however, all the Western Polynesia broadcasting systems display one similar, overriding characteristic, apparently borne of the necessity for introducing a Western institution into a traditional social setting. That problem involves the forms their information presentation takes.

Those who establish media systems and sit back to wait for dramatic results soon find that the existence of the media, and even the inclusion of quantities of so-called "**developmental**" material therein do not necessarily constitute modernization agents.

For example, it may be that the media, no matter how modern their technology, truly reach only a very few people because of their format and content. One illustrative characteristic is the proportion of news broadcast in different languages.

Only in Western Samoa does the proportion of international news presented in the vernacular approach 30 per cent in a country in which the vernacular is the first language for 90 per cent of the population. In all other cases, the percentage of vernacular international news is 20 per cent or less while incidence of vernacular speakers is never lower than 92 per cent. In English, however, international news ranges from a low of 69.2 per cent in Fiji where 7.9 per cent of the population speak English as a first language, to 100 per cent on American Samoa television, where 3 per cent of the population speaks English as its basic language. This is particularly significant in view of the absence of any printed vernacular international news, except for some Hindi in Fiji dealing directly with India, as well as a very low literacy in English in these countries.

Reflective of this problem, of course, and providing another dimension to the question of effective content is the predominantly European orientation of the media that produces English broadcast news and English print news in such distorted proportions in relation to the total population.

Western Samoa's broadcast operation for example, is the only one of the four not dominated by a Western manager and thirteen of sixteen publications surveyed in the four countries have one or both of the top two positions (publisher and editor or editor and managing editor) filled by a European, placing a European in a top policymaking position in eighty-one per cent of the media units in four countries in which the Europeans have no more than 10 per cent share of the population in any one country.

Thus, it would appear that in these countries there could be valid doubt cast on the performance of the broadcast media, under current programming policies, in reaching those who need to be reached and influenced for modernization. Yet, the mass media are the only institutions which have demonstrated the ability to economically open the door for modernization among these people.

Despite the reliance on English in news and other programming, a Fiji Broadcasting Commission survey in 1970 showed that fewer than one third of the country's Fijian speakers listen to English language programs and only 15 per cent of the Hindi speakers listen to English. The committee compared this listenership with the broadcast pattern of 106 hours per week of programming in English, 49.25 in Hindustani, and 37.25 in Fijian.

Of the FBC news policies, a broadcast review was emphatic in recommending that international news should be reduced and local news increased:

> **The great majority of people in Fiji are almost completely dependent on the radio for news about their own country. The aim should be at least three substantial (ten to fifteen minutes) bulletins of local news every day in the three languages; with short news summaries (one or two minutes) every hour in between. To achieve this will take some time and the news department will have to be strengthened.**

"**Current Affairs programs**" and the placing of experienced reporters in outlying areas were recommended as necessary for meeting the "**public demand-- and need -- for a fast, accurate and comprehensive news service.**"

FBC spokesmen, in defense, pointed out they were developing documentary-type programs, aiming for one each two weeks, though all were to be in English. General topics involved contemporary problems, though a conscious effort avoided politics, partly because of what was called the "**uphill battle to get political material**" and a reluctance on the part of government officials to participate.

But neither these nor other news policies found favor among members of the Review Committee, who decided the FBC did "**not adequately reflect the country it serves, that it is not, in other words, Fiji-oriented.**"

Contemplating the eventual introduction of television into Fiji, the Committee felt that "**its introduction should not be long delayed,**" recommending that the Government provide the financing and exercise control over its operation, considering it a "**social investment.**"

The only other broadcast commission in Western Polynesia is the Tonga Broadcasting Commission, though that group is inextricably bound to the government by its membership, while the Fiji Broadcasting Commission is required by law to contain a majority of non-government members.

The Tongan Broadcasting Commission is composed of the Premier, the Minister of Finance, the Secretary to Government, the Superintendent of the Telephone and Telegraph Department, and the station manager.

From a news standpoint, ZCO in Tonga is expected to provide a strong international news diet to complement the weekly government newspapers' local coverage. Most of the newscasts are in English, particularly those picked up from the overseas networks. Only one, the early morning British Broadcasting Corporation news report at 7 a.m., is translated into Tongan for 7:15 p.m. broadcast.

Nationally important events are also broadcast live. Location of wiring for live broadcasts gives an indication of those affairs most often considered "**nationally important.**" They are located at the Royal Tombs, the Malae (a grassy park-like area adjoining the Royal Palace), the Palace Grounds, and the rugby football grounds in the capital city of Nuku'alofa, indicating strong ceremonial or entertainment emphasis, neither of which particularly contributes to development.

Regular quarter-hour segments during the week emphasize an instructional orientation, with "**talks**" on family planning, health (sanitation, pending district visits by inspectors, etc.), and police matters (traffic safety, misuse of home brew, bike thievery, etc.). Speeches by the premier and other government officials are broadcast and, prior to recent elections, each of twelve candidates for seven Peoples' seats in the Legislative Assembly was given five minutes to present his campaign platform on the day before election, illustrating the extent and type of political programming on ZCO.

Station 2AP in Apia, Western Samoa, which began its third decade in 1968, has the distinction of being the only station in Western Polynesia operated and controlled almost entirely by local personnel. The only non-Samoan at the station in the summer of 1970 was Steve Lagler, a United States Peace Corps volunteer.

Operating twelve and a half hours daily, and in common with other Western Polynesia stations, 2AP relies heavily on overseas radio services, principally Radio Australia and Radio New Zealand, for international news, providing a daily total of one hour in English and twenty-five minutes in Samoan, the latter portion distilled from four international English newscasts.

Locally, a three minute **"Information Bulletin"** in English and seven minutes of morning headlines mixed in Samoan and English, and an evening Samoan-language news broadcast provide a total of twenty-one minutes of local news daily (four and a half minutes in English, sixteen and a half in Samoan).

In addition, three quarter-hour programs and a half-hour program each week provide local information in Samoan (with one broadcast also in English). A demonstrated ability of the broadcasting operation to support itself, through advertising sales and an annual receiver license fee has stirred some suggestion for granting a form of independence to the station from direct cabinet control, -- but the matter has not been brought before the Legislative Assembly, though it is understood to have been discussed in the cabinet.

A feature that has become traditional with Western Samoan radio is the broadcast of Legislative Assembly debates, begun by the New Zealand administration and continued after independence. Four hours daily are used in broadcasting the proceedings, both to English and in Samoan, during the two to four weeks in which the Legislative Assembly meets each year.

On nearby Tutuila Island in American Samoa is a government radio station, operated as an entity of the government's Office of Information, and an educational television station run as part of the Department of Education, though it provides entertainment and news during evening hours.

Continuity is a serious problem for both stations since each successive station manager on a two year contract adapts the station's operation to his own view of what it should accomplish.

Contributing to the problem both radio and television managers have is the tremendous volume of **"canned"** programming available from the United States (network program videotapes for television and Armed Forces Radio Service, Voice of America, and other radio programs). These are tempting alternatives to local programming that couple with the lack of continuing direct local influence on programming policies to inhibit local adaptation. American Samoa, unlike Tonga and Western Samoa, does not have locally-born managerial personnel, or cabinet or broadcasting commission control. Likewise, in Fiji, the program organizer for Radio Fiji, though European, has been at his post for more than a decade and is also subject to the locally appointed and oriented Fiji Broadcasting Commission.

With sixteen and a half hours of daily broadcasting, WVUV in American Samoa devotes roughly one-third to Samoan language, the remaining two-thirds to English language broadcasting, including 2.75 hours of news.

The station has five on-the-air staff members, all Samoans except the station manager, a contract American. The conscious decision has been to exclude **"public issue"** material programming because of what was called the time-manpower problem the station manager feels prevents devoting adequate time for presenting both sides of the issues.

The recording of contemporary Samoan music and the broadcasting of some four hours daily of legislative debates when the two Houses are in session are part of the station's effort to turn itself primarily into a **"Samoan station."**

The television system operates on a number of channels from 8 a.m. to 2:30 p.m. on school days to televise staff-prepared educational materials to schools (200 lessons per week are prepared for educational purposes). In the late afternoon and evening two channels of the system are utilized for what the program director calls an education-entertainment mix, with **"pure entertainment"** taking no more than one hour each evening.

It is emphasized, however, the **"television station"** aspect of the operation has always been secondary to the educational purposes of the facility. This is reflected in the evening programming of such features as **"Misterrogers Neighborhood,"** and of the children's **"Talofa Tamaiti"** for pre-schoolers in Samoan on both evening channels simultaneously. In some cases, the programs that will obviously not be watched by a high percentage of the Samoans are run opposite high-interest programs for Samoans, such as ABC's **"Wide World of Sports."**

This has been an overview to the situations that led me to the primary conclusions that the preoccupation of the broadcast managers with news in English excludes effective vernacular programming and that there is a critical lack of development programming in countries vitally concerned with self-development.

All four countries, however, are in a rather advantageous position to capitalize on extensive listenership in mobilizing public support for developmental programs, and nearly all broadcast media are controlled by the government, a condition that conveniently allows some mandating of development activity.

Yet, neither the print nor the broadcast media in these countries demonstrate a particularly high level of development awareness, a situation that could have been predicted for the Western Polynesia countries and one which would probably hold true for the vast majority of developing nations. Neither do the managers of the media demonstrate significant awareness of an ability, or of a sense of responsibility, to influence profoundly the capability of their countries to develop with media aid at this point in their histories.

Conscious formulation and operation of an effective communications program for development requires a considerable expertise, though probably the most important step is taken when development planners recognize the need for such systematic communications activities as a prerequisite for modernization.

In closing, let me indicate that one means of measuring development orientation and awareness among media operators in developing countries is by the degree to which they operate as **"inspectors general"** in a sense explained by political scientist Lucian Pye. This role calls for what he sees as **"a balance between a normal role, that of objective and free criticism, and a dynamic role, that of inspiring change and influencing the minds of transitional peoples."**

The four specific functions within his **"dynamic"** role include: 1) redirecting the recruitment process, 2) rewarding innovation, 3) providing a data about the prosaic, and 4) providing economic information to stimulate activity in this sector.

My observations are that in none of these areas in most developing nations is a conscious effort being made to include purposive material in the mass media, certainly not in the area of broadcasting; that the measurable material that may appear in these media is rare and of a haphazard nature.

BROADCASTING AT THE BIRTH OF A NEW STATE--MICRONESIA

Gwyneth G. Donchin
Pacific Broadcasting Corporation

Micronesia, a small yet vast Territory of the United States, is on the brink of profound political change. Its peoples are about to take over the reins of government. The kind of government they will have remains to be decided, as does the course of economic and social development they will choose. The United States have considerable political and moral obligations to help the Micronesian peoples fulfill their aspirations.

The media, radio and television will play a key role in making the tough initial choices, in setting their directions and in guiding the peoples of the islands to the sovereign government they choose. This is the challenge and thus the universality of the problem of the media in Micronesia. For it is not only the less developed countries of the world which need to examine the impact of media upon audiences and its role in shaping society. We are all faced with the problem of building a sense of political community among people.

Throughout the world there is a young generation (and many of their elders) disenchanted with the processes and intent of government and the benefits of technology. To their way of thinking, technology has not bettered mankind but has limited its spirit and its environment. The other side of the coin is an unrealistic reliance upon technology's capacity to solve what are essentially human values and life style aspirations and choices.

The media projects messages. We can no longer ignore its impact upon society. We say we cannot play **"God"** by predetermining what it is people should hear and see. Yet, every day someone designs a program, selects material, determines preferences and is called upon to pass judgment. However objective we may try to be, hidden unconscious agendas are at work, whether in program tone, content or non-verbal communication in presentation. Media is a change agent. If we are not going to play **"God"**, we need to involve those most affected and changed by the media in the process of determining the quality and scope of that change.

In asking whether the following guidelines could help a developing country build a social and political community and bring it into tomorrow's world, we may well ask whether they could do the same for our industrialized societies. A special obligation arises for the American Broadcasting Industry when it is remembered that the United States is a prime program supplier around the world. Along with other major nations, we are expected to make available technical help and source material.

Can we, through radio and television, promote the following:

-- a sense of membership in a political community?
-- political participation and the fulfillment of the citizen's role?
– interchange between people; the sharing of common problems, differing views and alternate solutions to social problems?
– participation in programs of social and economic change and development as they relate to individual needs and interdependence?
– visibility for cultural forms and traditions?
-- relating people to a regional and global community?

The people of Micronesia have been held together in a Strategic Trusteeship administered by the United States for the United Nations. The word **"strategic"** reflects both the traumatic and tragic war in the Pacific in the forties and Micronesia's important geographical position. It is far more than an awkward line on a map surrounding dots of islands. Across its seas travel the international lanes of commerce and communication. It lies as a buffer between the shoreland of Asia and that of North America. Its future will affect all of the Pacific Nations if it again becomes a fulcrum for competition between the major powers.

To those of us familiar with Micronesia's fine people and its lovely islands, the statistics read as a litany. They remind us of the vastness of the ocean separating the island groups; the spirit and tenacity of its peoples; the variety of their cultures or the sheer beauty of its high islands, sand atolls and translucent lagoons. It adds up to 2100 islands of which only 90 are populated and a land area of only 700 square miles.

The Territory, known as the Trust Territory of the Pacific Islands, is divided into six administrative districts: Palau, Yap, Marianas, Truk, Marshalls and Ponape. Each reflects a distinct culture. Palau begins 500 miles off the shores of the Phillipines north of the Equator. The other districts are strung out across an area the size of the United States. The population of 107,000 is dispersed between those living in the district centers (47%) and those living on outer islands (53%). There are nine major languages with attendant dialects, English[1] bein[illegible]e tenth and common language. Japanese is still spoken in some areas. Guam is geographically, but not politically, a part of Micronesia. It is also a U.S. Territory.

The designation "**Micronesia**", however, is somewhat the reverse of the Emperor's clothes. You see the clothes, but where is the Emperor? A Micronesian has no strong feeling of identity or of membership in a political community. Most Micronesians see themselves as either Truckese, Palaun or whatever district they come from, unless they are away from Micronesia. This does not deter them from wanting to run their own affairs, to take their destiny in their own hands. The impact of modernization - through education outside of Micronesia, filtered images of the U.S. by way of radio and television (the latter on Saipan and Guam), movies, the English language itself, as well as Japanese investments - has contributed to changing social and economic aspirations. Competition has increased between the districts which could act as a centrifugal force to separate this tenuous entity. The Marianas Islands, a potential Japanese Carribean, have begun negotiations with the United States for a status relating to Guam, their ethnic cousins. Unless time, political education and economic aid can meld the ties of the other districts, separation could follow.

It has been a long road of foreign presence and control, from the days of the Spanish in the 1600's who sold the islands to the Germans who, in turn, lost them to the Japanese, to the American Trusteeship following World War II.

When the Japanese occupied the islands under the League of Nations Mandate, they developed them economically and fortified them militarily, the latter against the terms of the Mandate. Water systems, roads and sidewalks, sugar and fishing industries were built. Cities then had populations of 20 to 30 thousand. Today they are recorded only in memory and a few shattered buildings. When management by the U.S. Navy, following the war in the Pacific, was turned over to the U.S. Department of the Interior in 1947, Micronesia simmered, quietly neglected, in its tropical world. In 1960, the Kennedy Administration awoke to the import of its Trusteeship and the plight of the Micronesians. The budget was increased rapidly from seven million to its present level of sixty-two million a year. It is a large amount per capita when all the innumerable aid programs are included. Yet, it has tended to build a top-heavy administration rather than a new and viable economic base for the islands. The sugar industry no longer exists. Copra struggles on and only one fishing plant functions on Palau. The islands lie in seas rich in fish caught by ships of other nations, processed and sent back to be sold in local stores at high prices. In other words, Micronesia is economically in a poor position to go it alone or to support any form of commercial broadcasting. Saipan could be considered an exception with the growing Japanese tourist trade.

In 1964, the Secretary of the Interior, Stewart Udall, issued the Secretarial Order to establish the Congress of Micronesia, modelled on the U.S. Congress. It was delegated legislative authority for the entire Territory for "**legislation not inconsistent with:**

- **a. Treaties or international agreements of the United States.**
- **b. Laws of the United States applicable to the Trust Territory.**
- **c. Executive Orders of the President of the United States and Order of the Secretary of the Interior.**
- **d. Or Sections 1-12 of the Code of the Trust Territory.**
- **e. Enactment of money bills within the estimated budget.**"[2]

Thus began the process of fulfilling the Trusteeship obligation by preparing the peoples for self-government. The U.S. retained control by appointing a High Commissioner with full veto powers over all legislation of the Micronesian Congress.

The Congress has taken its tasks seriously and has become increasingly anxious to have full control of internal government. In order to force recognition of its desires, it appointed its own Joint Future Status Committee in 1967, to negotiate a future status with the United States. It has been a slow process in which the United States Government kept offering too little, too late, misreading the rising dissatisfactions and the growing sophistication of the Micronesians. The United States offered the Micronesians **"Commonwealth"** status which was firmly rejected as it denied the Micronesians control of their land and their laws or any hope of future independence. In response, the Micronesian Congress drafted four basic principles upon which any future settlement would have to be based to gain its approval:

(1) That sovereignty in Micronesia resides in the people of Micronesia and their duly constituted Government;

(2) That people of Micronesia possess the right of self-determination and may therefore choose independence or self-government in free association with any nation or organization of nations;

(3) That the people of Micronesia have the right to adopt their own constitution and amend, change or revoke any constitution or governmental plan at any time; and

(4) That free association should be in the form of a revocable compact terminable unilaterally by either party.[3]

With the United Nations watching in the wings and the Micronesians' willingness to take their problems before them, a stalemate was developing between the U.S. Department of State, Defense and Interior regarding their departmental interests vis-a-vis Micronesia. Emerging concurrently was a growing interest in complete independence on the part of the members of the Congress of Micronesia. These various factors led President Nixon to appoint an Ambassador, Haydn Williams, President of the Asia Foundation, to head a special negotiating team for the United States. It met with the Micronesian Joint Status Committee in Maui, Palau and, finally, in Washington in July 1972. Agreement has been reached on the key principles listed above and when the details are completed, the compact will be presented to the Micronesian Congress for approval. It is still a long road. The U.S. Congress must approve and recognize the need for considerable economic aid for Micronesia; the United Nations Security Council must approve and, of course, the Micronesian people must approve through a plebiscite.

In preparation for this **"birth"** of a new nation, the Micronesian Congress had before it at the fourth session (January 1972) a bill to appoint a top-level Micronesian Commission. Its task is to determine the best way to develop an independent Micronesian Broadcasting System. **"Independent"** quite clearly means free of U.S. Government control and a central system **"which is not restricted by government interference (of any kind), but guided by government policy, not used for personal or partisan political gain and not used solely for commercial profit."**

The bill set forth the following principles under which the system would be governed:

1. The system should be completely independent in its operation.
2. The government should insure the freedom of the system from limitation and restriction.
3. The system should include a central system which complements local district operations and programming.
4. The system should incorporate program content standards which are reflective of Micronesian culture, needs and goals.
5. The system should be governed by definite rules of ethical conduct in its operations and handling of news and program content.
6. The organization of the system should provide opportunity for training Micronesian citizen personnel at all levels of management.
7. The system should utilize methods of financing which are both realistic and assure continuity and growth of operation.[4]

At this time, all radio and news services are controlled by the Division of Public Affairs of the Trust Territory of the Pacific. Each district has a station under the guidance of the District Administrator. Little status, social or monetary, is given the broadcaster and technically trained people are few and far between. Programs amount to 18 hours of popular music laced with news broadcasts from the Armed Forces Network, the Voice of America, the Micronesian News Service (Trust Territory Government) and some local events. Television is the only commercial operation and barely breaks even on Saipan.

The story of television is an appalling one in view of the total lack of preparation or thought given to the impact this powerful medium could have upon the people.[5] I lived in a village on Saipan during the first year of television introduction and it was far easier to see the changes set in motion than in the United States, where layers of variables mask its impact. On Saipan, the changes in life styles, as well as in social and economic expectations could be readily seen. The confidence of the local people in mass essential services was severely undermined. The hospital came under fire. (**"Why can't we have a medical center?"**) The medical officer's style of patient care was threatened to the point they went on strike. (**"Why can't you be more like Marcus Welby?"**) Teachers, lawyers, police, all began to be judged by the distorted models presented in many programs. **"Sesame Street"** could be called an exception but, again, it was hardly designed for Island living and culture. It became, along with the **"Electric Company"**, later introduced, a means for adults to master English.

When the commercial television operation threatened to close down unless some help was forthcoming from the Trust Territory Government to cover the losses from showing **"educational"** programs, the community was in an uproar.[6] What clearly emerged were the inroads TV had made into the lives of the islanders and a genuine desire on their part to participate in the operation. An advisory board was activated to help select programs, stimulate local programming and create interest. The TT Government had an option for daily air time, but seldom used it and did not underwrite the **"educational"** programs.[7] Gradually, local commercial support has developed to cover most of the costs.

The media bill recommending a Commission was designed with this experience in mind. It would assure participation of the differing segments of the public from both the **"national"** and local levels. Hopefully, a cycle would be established whereby the flow of goals and needs would move in both directions, from the central system to the districts, from the districts to the central system.

One of the immediate tasks facing the Micronesians is the massive job of political education necessary to prepare its peoples for a plebiscite on their future status. This is a country of a few mimeographed newspapers; a people used to learning by listening with limited, if any images of political systems; unfamiliar with political terminology, most of which is untranslatable in their own language. Radio is essential and how it presents and interprets the political choices could have long-range consequences. Conflicting opinion is bound to occur but, if permitted to surface, could be a constructive, even a necessary part of publicly aired debate on issues. There are traditions to draw upon, as these peoples are familiar with strong patterns of authority and obligation in their own cultures. However, it is in the area of identity that the universality of the challenge arises. How do you increase the individual's view of connection beyond his immediate family and culture to encompass a new community, **"the nation"** or the global family?

It is a large and responsible task facing the Commission, or any commercial or public broadcasting effort in Micronesia. Financially, it could mean some kind of Government Agency funded by the Congress but open to receiving both commercial revenue and outside grants as time goes on. Practically, it will mean a carefully planned transition period. For the problem is not how to adapt an existing system (radio and news services), but how to avoid embracing its mistakes, its excesses. The demand will increase for television. This symbol of modernization is pressed for by the young, if not the older generation. Young people have had, for the most part, a high school education and some exposure to television. They may have been educated at, or at least visited Guam. Not only do they hope for television, but for all the **"goods"** it promises. To an older Micronesian on Yap, an island without roads, such dreams may seem outrageous. But the young consider dreams and hopes their right. How intense that hope will become could lie within the purview of the media and what it presents. How unified Micronesia can remain, the political, social and economic expectations fired by the explicit or implicit models provided in media content, these are issues broadcasting can ill afford to ignore. Nor can the Micronesians guiding their country toward the future.

No one is denying that this is a complex challenge or contending that solutions are easily at hand. But in the long run it will serve the broadcasting interests to have known and visible guidelines for program content development, as well as a genuine intent to establish cooperation between industry and the representative leadership of society within Micronesia. In fact, such a premise needs to be applied in the industrialized nations as well.

Developing countries like Micronesia have no rigid precedents in broadcasting. There is room for creative and imaginative approaches. Its peoples will need help and, in closing, I add to their hope my own that the nations of the Pacific will join them by aiding their search for solutions and in the development of broadcasting. By doing so, we will all learn and - before satellite communication webs the earth with immediacy - the broadcasting industry in the United States and in these nations will be far more aware of the media impact upon its audiences.

References

[1] The development of "**English**" as a common language can be credited to the Peace Corps. Whatever political nuances are given to that effort, there is no question a common language was essential.

[2] Secetarial Order 2918, as amended.

[3] House Joint Resolution, N. 87, Congress of Micronesia.

[4] Senate Bill, 187, Congress of Micronesia, 1972.

[5] Here I am not referring to the lack of codes or public service obligations, both of which were provided within the commercial station's operational charter. The problem has arisen from the content of "popular" TV series, most of which had been or were being shown on Guam. In order to determine the impact of television upon these people, a serious study is being undertaken by the Pacific Broadcasting Corporation in cooperation with Academic Communication Centers.

[6] Micronesian Star, April 10, 1971.

[7] The Trust Territory Government is, after all, a bureaucracy. Many of the criticisms made of its administration can be attributed to ineptness rather than deliberate intent. We are poor colonialists and particularly when there is confusion about our own national goals in that area - Micronesia.

IMPACT AND MEANING OF BROADCASTING IN JAPAN

Kazuto Yoshida, Director
NHK General Bureau for America

I would like to talk about the impact and meaning of broadcasting in Japan and its eventual international potentiality. In Japan we have commercial stations very much like the ones in this country; dominating the broadcasting in Japan is NHK, the only public television and radio service. I have been associated with NHK for about 20 years in various capacities at home and abroad. Consequently, I am very aware of national need and international need for effective communications.

I would like to begin with broadcasting in Japan. NHK, Nippon Hoso Kyokai means Japan Broadcasting Corporation. NHK operates five channels throughout the country: two television, two AM and one FM. It covers 97% of households by television, and 99.7% by radio. NHK is financed entirely by fees paid by owners of television sets unlike commercial stations which derive their income from advertising revenue; naturally, there are no commercial messages on our programs. There are about 23 million television subscribers who pay a dollar and two cents for black and white and a dollar and fifty cents for color television. Radio is free. The fact that NHK is financially supported by fees defines the very basic character of NHK as a public broadcasting system. This means a privilege and at the same time an obligation to the public.

Now let me give you one actual experience which will best explain how NHK works. Last year, the seating of the Peoples' Republic of China in the United Nations was an event of great historic significance. To us who were covering the United Nations it was a matter of utmost importance to transmit the voting on the seating by live satellite to Japan. I don't need to tell you how hectic the situation was. The greatest difficulty for us was the advanced planning for the coverage of this voting. The voting took place on the 25th of October but until the last moment no one in the United Nations was able to tell us exactly when it would take place. It was almost impossible to order satellite circuits ahead of time without risking wasted air time and wasted money. After lengthy consultations with Tokyo, we had tentatively arranged for the live, simultaneous transmission from the United Nations television camera at 5 o'clock in the afternoon because at this time the first morning news show starts in Tokyo. A few hours before we were set to go on satellite, a United Nations official called me and said that there was going to be no voting until the following day and so he suggested that we cancel our order. Unfortunately, we could not cancel our satellite transmission because we did not have enough time to make the decision. We simply went ahead with the live transmission as planned. Nothing was happening except for continuous debates on the floor, but in Tokyo most stations used this as the background for the news story which was broadcast at six o'clock in the morning.

Suddenly, the situation changed and the voting was on. I was in the commentator's booth overlooking the floor. I grabbed the telephone and found myself shouting at the top of my voice to Tokyo. Due to the thirteen hours time difference between New York and Tokyo, it was already the morning of the following day. Most of the NHK people in Tokyo, who had gone through an exhausting vigil waiting for the big show, had been dismissed a few minutes before. Naturally, they had to be called back to the newsroom and control rooms immediately.

We were confronted with another hitch, which was much more serious. We found out that the circuits on the Pacific satellite were not available for some time to come. They were occupied by one of the major American networks which was feeding a football game to its affiliate stations in Hawaii. No matter how we shouted and cursed, there was nothing we could do about it.

Naturally, the developments on the Assembly floor do not wait for the end of a football game. So, for the first thirty minutes of this historic voting, we at the United Nations had to report only by telephone, without any picture. After the circuit became available, we could transmit all the rest of the proceedings without any hitch, all live to Japan. The earlier portions that we could not transmit live were later sent by video tape recording.

I have just given you a detailed account of a harrowing experience which is typical of the problems we encounter in international communication.

About a week after this voting, I had an opportunity to meet Mr. Fred Friendly, whom all of you know very well, in his office at the Ford Foundation. He asked me what Japanese stations did on the seating of China, which I then explained. He told me he had been monitoring all the stations that night on about a dozen receivers installed in his office, but no station except for channel 13 and channel 31 was carrying the event live. The major networks were carrying either football or baseball, while the entire Japanese nation watched the show by live transmission. Mr. Friendly talked about this with great regret; he said that this was the problem of commercial television.

There are two things I would like to point out to you in this connection. First, the limited availability of satellite circuits can create a serious problem, especially when there is a conflict of interests among users. Such conflict can arise from various factors, such as differences of national interests, different yardsticks on news values, or different economic considerations. Secondly, I think this experience tells us that there are certain areas of information where a non-commercial, public broadcasting can, and ought to play a greater role than commercial stations.

Use of satellite transmissions on television is rapidly increasing in Japan as in any other countries. For the period of one year from April, 1971, NHK received from abroad a total of 82 hours and 41 minutes of satellite transmission. During the same period, NHK provided foreign broadcasters with studio facilities and technical assistance for outgoing satellite transmissions which totaled 174 hours. The total hours of incoming satellite which NHK received from abroad represented a 70% increase over the previous year, while outgoing satellite hours were three times more than the previous year. But this extraordinary increase of outgoing satellite was mainly caused by the coverage of the Winter Olympic Games in Sapporo.

Concerning these satellite transmissions, NHK's unique position in Japan is reflected in the financial arrangement among users in Japan. There is an arrangement called JSNP among NHK and four other key stations in Tokyo. JSNP stands for Japan Satellite News Pool. This is a system to receive pool materials from American networks economically and has been in operation for the last few years.

Under this arrangement, NHK is required to cover 60% of expenditures for satellite circuits, while the remaining 40% will be evenly split among the other participating stations. NHK has willingly accepted this financial arrangement, because NHK feels that this is a part of its responsibility as a public broadcaster.

This basic concept of responsibility to serve the viewing public is also reflected in the system of stations throughout the country. Here I have a brochure called This is NHK '72. It says on its first page that NHK operates 2,679 television transmitting stations. Some of you may wonder if this figure is not an exaggerated one. We all know that the number of television stations in the United States is about 900. To say that in Japan there are 2700 TV stations may sound just too many.

The answer is this. NHK has seventy stations in the American sense of the word, where people work to produce programs and put them on the air. The rest of this figure represents automated relaying facilities, sometimes referred to as repeaters or translators. They are very often located in desolate, outlying places like hilltops. They are there to make sure that even the viewers of the smallest villages in the mountains can receive just as clear, good pictures as people in the cities.

In NHK's jargon, they are called satellite rebroadcasting stations, because they are usually located around main large power stations.

Today, we estimate that about 620,000 households are still in poor reception areas. This year NHK plans to build 220 more such rebroadcasting facilities, to improve the reception for 75,000 households.

In addition to these rebroadcasting facilities, NHK has subsidized the construction and maintenance of about 2,500 community antenna systems in rural areas, where the number of households may be less than two hundred.

In metropolitan areas also, the problem of poor reception is growing more serious year after year with the increased number of high rise buildings, express ways and so on. Here again, NHK is also trying to help improve the situation. But the problems in urban areas are more complicated partly because in a few areas a new CATV systems are emerging. They operate on a subscription basis similar to the CATV in this country.

I do not have time today to go into the details of CATV in Japan. But I feel it may be only fair to say that because of NHK's efforts along the line I have discussed so far, there has been little need for CATV systems for rebroadcasting purposes.

Now on the programming side, I want to give you an example to explain the basic style of broadcasting by NHK. On television channel one, which most people watch, 33 percent of broadcasting hours is news and news programs, 33.4 percent is cultural programs, 8.4 percent educational, while entertainment is 25 percent. This channel is on the air for eighteen hours a day, all in color.

Commercial stations put greater emphasis on the entertainment programs.

Now let me give you an actual example to illustrate the impact of broadcasting on the Japanese public

President Nixon's visit to China was a monumental accomplishment, not only in a diplomatic sense, but also as an unprecendented success of electronic media. Thanks to the generous cooperation of American networks, Nixon in China was just as extensively televised in Japan as well as in this country.

During this same period when Mr. Nixon was touring in China, another news story, entirely different in nature was developing in Japan. Five young terrorists barricaded themselves in a summer cottage 60 miles north of Tokyo. They were armed with rifles and shotguns and were holding a woman as hostage. More than 1,000 police tried to persuade them to surrender, but they answered only by shooting. Public concern and anxiety had risen to such a peak that NHK felt it necessary to carry frequent live coverage for many days. On the very day when the police finally forced their way into the lodge, captured these young men and rescued the woman, NHK carried nearly 11 hours of continuous live transmission. Commercial stations did the same thing. They even cancelled commercial messages during this coverage. Practically everybody watched television, business came to a standstill.

This incident itself was deeply shocking to the Japanese public who are not accustomed to a shooting crime of this scale. A few critics felt that television overdid its live coverage. But the fact is, out of 700 telephone calls NHK received from viewers on that day, only four calls expressed protest.

This experience once again demonstrated the powerful impact of live television coverage. At the same time, we feel assured that we did the right thing by the fact that the overwhelming majority of our viewers approved and watched this continuous live coverage.

This is what we Japanese broadcasters are constantly working for--establishment of identity and solidarity with viewers through broadcasting.

Television is also changing the political scene in Japan. A number of television personalities, such as a newscaster, an actor, or an actress have been elected to the National Diet, mainly on the strength of their personal local impact upon television viewers. Other than this, candidates in national elections have also been given air time on television. This is sponsored by the government; a limited amount of air time is given equally to candidates.

Educational broadcasting is perhaps the best known face of NHK among the international community of broadcasters. We have a long history of extensive programming in this field. One channel on television and one channel on radio are set aside exclusively for educational purposes. The latest development is that experimental broadcasting on the college level has just started in Tokyo and Osaka. This is in addition to the instructional broadcasting on other lower levels which NHK has conducted so far.

Now I want to show you something which might be interesting to you in this connection. This is a viewer's guide of Sesame Street just published in Japan. This viewers' guide has been prepared in very close cooperation with Children's Television Workshop, who produced the show and includes an English script, notes on English words, and some introductory comments in the Japanese language.

NHK broadcast 36 shows of Sesame Street last year. What the show achieved was not exactly what was intended originally--the education of preschool children. This program, oddly enough, was being watched by a considerable number of boys and girls on the high school level who were studying English at school. Preschool children did not respond to the show too much.

On the basis of this experience, this year, NHK decided to use this program for language education. This is the reason why we published this viewers' guide. We have bought a 100 shows for this year and they are being broadcast every Sunday on educational television.

What sort of educational results this may produce remains to be seen. At any rate, this represents NHK's constant effort to keep the Japanese public aware of any new developments in the rest of the world. Also, our experiment might prove that a good program can produce results in foreign countries which have not been anticipated by the original producers.

Viewers' guides such as these are also used very extensively in connection with many other subjects. There are viewers' guides on foreign language lessons, history, literature, cooking, even popular songs. We don't just put on a show; we try to establish closer working relationships with our viewers. We try to work toward the discovery of new values in this changing world.

Now I would like to talk about the need for greater international exchange. I cannot emphasize too strongly the powerful role which television can play in the communication among different nations. Up to now, the balance of exchange of television programs between the United States and Japan has been extremely in favor of the United States. The Japanese public is exposed every day to a great variety of American television programs. But the American public very rarely watch news on Japan, much less programs of substantial length. There is a definite imbalance in this field.

I am greatly delighted to be able to tell you that an attempt to rectify this situation has just gotten underway. Recently, in New York, there was a meeting of Americans and Japanese who were concerned with the need of television exchange between both nations. This was a meeting of a subcommittee which is a part of an overall arrangement called the U.S.-Japan Conference on Cultural and Educational Exchanges. The American participants were distinguished leaders in the field, spearheaded by such people as Mr. William Harley, President of the National Association of Educational Broadcasters who I know is here with us, and Dr. Stanton, President of CBS. The Japanese delegation was headed by Mr. Tadashi Yoshida, my namesake, who is special assistant to the President of NHK. There were a few others including myself. We discussed a number of possible means to promote the exchange of television between these two countries and the problems involved.

There were many useful and encouraging suggestions advanced from both sides. One such suggestion was that a Japan-U.S. Television Festival be held sometime in 1973. In this Festival, the television industry of both countries will be invited to bring their programs for screening and for possible sale or free distribution.

Another interesting suggestion, which was advanced by the American participants was to organize a group of top executives of broadcasting industry in the United States who will visit Japan in the near future. They will make a tour of representative broadcasting organizations in Japan, meet their Japanese counterparts to exchange views with them and experiences and to explore the possibilities of further exchanges in many fields. This suggestion was welcomed by the Japanese delegation, who pointed out that almost all top executives of the Japanese broadcasting industry have already visited many stations throughout America.

Two American executives also explained about what they called sister station relationship which their own stations have maintained with some of the Japanese local stations. This arrangement is basically for the exchange of visits of people, exchange of ideas and experiences, and of programs whenever possible.

The subcommittee agreed that all these suggestions were useful, and they will be formally recommended at the plenary session of Japan-U.S. cultural conference which will be held in Washington and New York in June.

We are all aware that there is a number of problems which we must overcome in order that all these good things will materialize. Just to name one, supposing Japanese producers come up with an excellent documentary, or educational program who will provide the effective translation from Japanese to English and still not lose the original meaning? This will be very difficult, and more importantly, cost a lot of money. Where would this money come from?

This was a big question. Then an encouraging suggestion came from a Japanese foreign service officer who was there representing the Japanese Embassy in Washington. He pointed out that the Japanese Government has decided to establish a fund which will be used for the major purpose of promoting study of Japanese affairs and the general understanding of Japan in the United States as well as in our Asian neighbors. Television exchanges stand a very good chance of receiving this grant.

When this meeting was adjourned, the general mood was, let's keep our fingers crossed, and hope for the best. Now I am one of those who are most eagerly hoping for the best. If this is done, it will be a very important first step toward the promotion of understanding between this country and Japan, and this, in turn, will make a significant contribution through television toward the ultimate goal of better understanding, closer working relationships and propserity in the whole community of our Pacific neighbors.

We all are aware that there have been some failures in the past, but at the same time we look to the promise in the future and we must work for it.

We have a very powerful means to create the future, which is broadcasting, and we have a very promising arena to work in, that is the Pacific area. I can only say that NHK, and the Japanese broadcasters will continue to work toward our goal--to make the word communicator have its truest and fullest meaning. I am sure that this meeting is a good start in that direction. I think we can work toward unifying our world instead of busting it up.

You have been most kind and patient to my words, thank you very much.

BROADCASTING IN KOREA

TODAY

Kyoon Hur
California State University,
San Francisco

Some of you may have visited Korea before and some of you may have the chance to visit my country in the near future. And when you are there, you will certainly find that Korea is a land of beauty with its long history and traditional culture. This country has long been known as Chosun meaning the Land of Morning Calm. However, Korea became a land of broken calm with the Korean War in 1950. The country is divided at the 38th parallel into the Communist North Korea and the Republic of Korea.

Today, both regimes under the different ideology face each other along the Military Zone, claiming jurisdication over the Korean Peninsula. This situation in many ways has affected broadcasting media in Korea in terms of operational philosophy and standards.

Today, some 32 million Korean population live in the Republic of Korea, south of the Korean peninsula, which has an area of 38,500 square miles slightly larger than the state of Indiana. Koreans are racially one of the most homogeneous people in the world and traditionally peace-loving, art-loving and fun-loving people.

Radio broadcasting in Korea first began in 1927 when Korea was under the Japanese colonial rule. Thus, radio was introduced to this country by Japanese, not by Koreans.

However, through these early days of radio broadcasting, Koreans learned important functions of the broadcasting media such as informational function, entertainment function, educational function and military function. At the end of the World War II, the Republic of Korea inherited twelve radio stations from the Japanese regime.

Since then, the Korean broadcasting media have been steadily developed and expanded. Today, there are 44 AM radio stations, four FM stations, and 39 relay or transmission stations in addition to the American Forces Korean Networks' fourteen radio stations. The number of radio receivers in South Korea was estimated at some three millions as of 1971 plus 1.5 million loud speakers in rural areas. Out of these figures, almost one million radio receivers are distributed in Seoul, the capital city of the Republic of Korea.

Television, the youngest medium in Korea was introduced in 1956 but actually resumed its normal operation in 1961 when the government-owned KBS-TV was established. Today, sixteen television stations are operating in South Korea in addition to four American Forces Korean Networks' television stations. The number of TV sets was figured at 400,000 as of 1971.

For the broadcasting system in the Republic of Korea, both the government-owned system and private or commercial systems operate together. As in other developing nations, the Korean broadcasting media have been affected by the nation's political, economical, and social conditions. Expansion of the nation's economy is paralled by the expansion of its broadcasting media.

For example, the rising economy in Korea since 1963 resulted in the establishment of many commercial broadcasting networks and stations. The development of the Third Republic led by the present President Park Chung Hee brought an expansion in the government-owned Korean Broadcasting System.

It seems unnecessary at this meeting to state the importance of radio and television media in the Republic of Korea. From the beginning, the importance of the Korean broadcasting media have been fully understood by the government and by the public.

As an agency of mass information and mass culture, the Korean broadcasting media have been capable of bringing the public a new dimension, a wide variety, and a great quantity of information as well as those of entertainment and of culture. However, the question is how well do the Korean broadcasting media actually perform in satisfying the public needs and desires for information, culture, and entertainment, and how many good programs are actually broadcast, and what kinds of programming content are provided. To answer these questions it is necessary to analyze services of radio and television. Networks and stations in South Korea provide a little more than 10 percent of the total broadcasting hours for news and public-affairs program. The government-owned KBS broadcast 147 hours weekly, roughly breaking into 15 percent of news, 22 percent of cultural programs, and 34 percent of entertainment. Other commercial networks such as MBC, TBC, and DBS, broadcast the same amount of hours weekly and devote more air time to entertainment programs than KBS.

It is interesting to note that the government-operated KBS and pro-government MBC serve more news programs to the public than other networks do. However, a large portion of listeners especially in the urban areas is believed to listen to TBC and DBS, both of which belong to newspaper owners and tend to be neutral or opposite to the government policies in the programming.

In television services, programming policies are almost the same as those of radio. But in the field of news services, the Korean television networks and stations are much more limited in their coverages due to the lack of facilities and equipments and trained staffs. Television's domestic news coverage is usually restricted to urban areas where networks and stations are centered. However, all three television networks in South Korea carry regular thirty-minutes documentary once a week and offer relatively good programs covering various areas in the nation. Television's foreign news services are dependent on CBS, NBC of the United States and BBC of Britain in a two or three-day delayed basis.

These NBC, CBS, and BBC also provide films on eventful news in a weekly basis. These films are edited and translated into the Korean language and goes on the air. Television networks also occasionally dispatch some special correspondents to foreign countries for special coverages. Last year, TBC's news team including one producer and director and two camera men were here to cover American scenes.

Satellite system was installed in June 1970 carrying some eventful occasions of the world such as Apollo 15's moon landing and President Nixon's visit to Peking. However, problems in satellite system in Korea is the high cost in satellite relays. Whether the government-owned KBS-TV and other commercial television networks can provide this high cost of satellite usage is a serious problem. For instance, I found that Korean television networks and stations carried President Nixon's visit to Peking via satellite systems, but only for five to ten minutes per day while I was watching the same program for whole week here.

One particular trend in the Korean broadcasting is the government-owned KBS's domination in rural areas. Under the direct control of the Ministry of Public Information, the Korean government, KBS radio has 16 local stations and 25 relay stations and KBS-TV has 11 transmission stations, virtually covering all the areas of the South Korean territory.

It is true that KBS has contributed a lot to the Korean people particularly in the field of cultural programs. KBS has initiated many fine cultural programs and healthy entertainment programs in preserving the national culture and the public arts. However, it is also true that KBS, as a state-operated system which sometimes appear to an auditing organ for the government, subjects itself to some restrictions in attracting and appealing to the people particularly in the field of news and public-affairs programs. In some cases even the rural people have a feeling of suspicion of what KBS radio and TV says. In this sense, private broadcasting media in Korea have potentials to get across the heart of the people if they approach with more qualified and objective news and public- affairs programming. Also, if KBS will perform and serve well in field of news and public-affairs program as it has achieved in cultural program, it will impose great influences on the public. But, in the present situation, neither the government-owned KBS seem to change, nor the commercial systems seem to risk the government control.

Hopefully, in the near future, the broadcasting media in the Republic of Korea will be more popular. With the rising economy, radio receivers will be seen at everybody's home within ten years and television sets will be more popular and become ordinary items in rural areas. To meet with such expected increase, the Korean broadcasting media will and should serve more people with better programming.

Changes have been occurring. Since 1970, radio management and programming has been changed in order to adapt to the emerging TV industry. Since radio is more mobile than TV in Korea today, radio networks and stations fully use their live coverages and brief segments of many programming portion has been changed to one lengthy program. KBS radio's one program called Radio Afternoon March is a good example using many formats in one program including news, interviews, commentaries along with music and entertaining programs. Television is also struggling for a change. KBS-TV recently made a contract with NHK Japan for exchanging programs and for receiving faster foreign news which was not possible before because of the two nations diplomatic relationships. And I was told by Father Kersten who is here and who used to teach in the Mass Communication Department at Sogang College that this highly credited Communication Department will teach the KBS staffs on general communication theories, media sociologies, and other techniques.

These are all fresh ideas and I am sure all these will work out well in the near future. Lastly, what I hope is guarantee of free speech and expression from the government of the Republic of Korea. Article 18 of the Korean Constitution says all citizens shall enjoy Freedom of press, expression, and of assembly and association. This law must be guaranteed not to be abused for political purposes, thus enabling the broadcasting media to serve the public in a better way.

Thank you.

EDUCATIONAL BROADCASTING IN JAPAN UNDER NHK

John F. Brown
California State University,
San Francisco

Educational broadcasting in Japan is comprised of three divisions: Educational Broadcasting for Schools, Social Education, and Cultural Programming.

Educational Broadcasting for Schools

In 1935 the Japanese Broadcasting Corporation, Nippon Hoso Kyoki (NHK), started a nation-wide broadcasting system to schools over radio. In 1954 NHK introduced another broadcast system via television.[1] After 1953, Nippon Educational Television furnished programs to commercial stations for relay broadcast.[2]

As of April 1969, NHK transmitted 96 different types of radio programs to schools. NHK broadcasted 22 hours 35 minutes weekly. In 1959, with the introduction of the Educational Service, NHK expanded its televised school broadcasts. Since April 1969, NHK has transmitted 117 programs, amounting to 36 hours 30 minutes a week, via television to schools.[3]

The radio programs produced by NHK are aimed at primary as well as secondary school levels. Subjects in these programs range from music to morals.[4]

Subjects ranging from English to the arts and beginning with kindergarten are emphasized on the television programs.[5] **"Programming is based not only on advice given by the Local Advisory Committees on School Broadcasting."**[6] Production is undertaken with the above committees comprised of competent officials of the Education Ministry along with other experienced educators.

There are three categories of broadcasting for schools: school broadcasting, correspondence school broadcasting, and in-service education for teachers, which are explained below.[7]

> **School broadcasting concerns a program produced and broadcast in accordance with the standards as set forth in the school curriculum on the assumption that it will be viewed and listened to by school children under the guidance of their teachers in conducting classroom study.**[8]

Planning for these programs is based on the analysis of reports from selected schools and results of surveys NHK has conducted in addition to suggestions offered by teachers at NHK-sponsored meetings throughout Japan. It takes approximately a year from the inception of an idea to begin production of a program.

> **The correspondence high school system, launched in 1948, and based on the principles of equal educational opportunities to all, is designed to provide the youth in regionally, socially, economically, and physically handicapped conditions with educational opportunities.**[9]

This system differs from ours in that NHK televises its lessons. Lack of interaction between teacher and student perhaps resulting in a feeling of isolation by the student is the main disadvantage of the Japanese correspondence system.[10] Nevertheless, the NHK correspondence system turns out a large number of qualified graduates each year.[11]

After World War II, the requalification of teachers living in remote areas was facilitated by NHK televising in service educational programs for teachers.[12] Today this nationwide service keeps both teachers and parents abreast of current events. Although these programs are not numerous, the quality of them is excellent.

Social Educational Broadcasting and Cultural Broadcasts

While school broadcasting is easily distinguished, social educational broadcasting and cultural broadcasting are closely related which makes discerning the differences between them a difficult task.

> A comparison of the two suggest that the social educational programs tend to be restricted as to its scope and number because of the specific conditions attached to the contents and form of each program from the standpoint of its utilization for education. But the cultural programs are quite extensive in their contents and varied in the forms.[13]

> The Law states NHK must broadcast educational programs:

> "clearly to indicate the persons to whom the program is aimed at and make the contents systematic and sequential as well as instructive and appropriate to such persons. At the same time, the general public should be allowed to learn the plans and contents of broadcasting in advance."[14]

Cultural programs are defined as "those other than the educational programs which have the direct aim of elevating the nation's general cultural standards,"[15] According to their definitions, educational programs and cultural programs are two different entities but such is not always the case as illustrated below:

> "One TV station in Tokyo was showing as educational "The Untouchables," and when criticized for that, answered that "The Untouchables" presented a description of the American society in the thirties and, consequently, it could be considered a systematic series dealing with social problems. Another TV station that was showing "Dr. Kildare" and classified it as a cultural program gave the same kind of answer."[16]

Social educational programs differ from those educational programs broadcast to schools.

> "Social education is one of the subjects introduced in the school curriculum after the Pacific war. But it is clear that the Broadcast Law by dividing educational programs into school and social programs, means a type of social education not included in the school curriculum. Consequently, we can conclude that the social education mentioned in the Broadcast Law is not directed to the school audience but rather to general audiences. This difference in target audience is the ultimate criterion to distinguish between school and social programs."[17]

The Ministry of Education states that "School education is geared to preparing the student for the future while social education is designed to help the individual in his adjustment to the present, concrete society in which he is fully incorporated."[18]

As quoted from *Education and Broadcasting in Japan* NHK's educational programs are classified as follows:

General education programs:	Music education programs, etc.
Language lesson programs:	English Conversation, Easy German, etc.
Scientific education programs:	Science for Everyone, Modern Science Courses, etc.
Industrial education programs:	Agricultural Class, etc.
Vocational training programs:	Television Auto School, Abacus Class
Educational programming for Women:	Encyclopedia for Women, Women's Class
Educational programs for youth:	To Friends in Youth Class, etc.
Educational programs for infants and children:	With Mother, Piano Lesson, etc.
Special education programs:	Television School for the Deaf, Speech Correction Class, etc.
Sports programs:	Television Gymnastics, Television School for Sports
Programs related to school education:	Mothers Study Room, etc.[19]

Of the above classification this writer finds the Special Education programs of particular interest.

> "Since the inception of the *"TV School for the Deaf"* in 1961, NHK has been placing particular emphasis on these special educational programs not only for

> the benefit of the unfortunate children but also for the purpose of creating public interest in the need of such education. The results achieved so far are highly appreciated, not only by the families of handicapped children, but also by educators. In 1965, the *"Merry Classroom,"* another TV special class for mentally retarded children was inaugurated. For stammerers, a special language training class is broadcast once a week in the Educational TV Service beginning in 1966."[20]

Through this type of programming the potentiality of assistance to the handicapped is limitless.

"The cultural programs are directed to the general public and embrace any subject that will enrich human life." These programs are not produced with specific viewers in mind. They offer to an undetermined and general audience a generous amount of topics ranging from philosophy to musical performances, religious ceremonies or sports.[21] The cultural programs of NHK seek out the problems that lie deep within Japanese society and attack them from various angles.

Importance is also attached to science programs in line with the age of technological innovations. Campaign programs contribute to the elevation of national life and social welfare, such as traffic safety, public nuisance and a campaign against the world-feared disease of cancer.[22]

NHK serves the people of Japan in many ways, but perhaps the best examples of service and care for their countrymen, is through the field of educational broadcasting. This writer feels that NHK is perhaps the finest example of good broadcasting. Broadcasters around the world do well, particularly in the field of Special Education, to investigate and emulate the philosophy and ideals that are Nippon Hoso Kyoki.

References

[1] *Ministry of Education.* **Education and Broadcasting in Japan.** *(Government of Japan), p. 35*

[2] *Ibid.*

[3] *Public Relations Bureau, Public Report,* **This Is NHK** *(Tokyo, Japan), p. 28.*

[4] *Ibid.*

[5] *Public Relations Bureau, Public Report,* **This Is NHK** *(Tokyo, Japan), p. 28.*

[6] *Ibid.*

[7] *Ministry of Education.* **Education and Broadcasting in Japan** *(Government of Japan, 1969), p. 35.*

[8] *Ibid.*

[9] *Ibid.,* **p. 70.**

[10] *Ibid.*

[11] *Ibid.*

[12] *Ibid.*

[13] *Ministry of Education.* **Education and Broadcasting in Japan** *(Government of Japan, 1969), pp. 76-77.*

[14] *Ibid.,* **p. 76.**

[15] *Ibid.*

[16] *Jose Marie de Vera,* **Educational Television in Japan** *(Tokyo:Sophia University and Charles E. Tuttle Co., Tokyo, Japan and Rutland, Vermont, 1967), pp. 16-17.*

[17] *Ibid.,* **p. 14.**

[18] *Ibid.,* **pp. 14-15.**

[19] *Ministry of Education.* **Education and Broadcasting in Japan** *(Government of Japan, 1969), pp. 76-77.*

[20] *Public Relations Bureau, Public Report,* **This Is NHK** *(Tokyo, Japan), p. 30.*

[21] *Jose Marie De Vera,* **Educational Television In Japan** *(Tokyo: Sophia University and Charles E. Tuttle Co., Tokyo, Japan and Rutland, Vermont, 1967), pp. 15-16.*

[22] *Public Relations Bureau Public Report,* **This Is NHK** *(Tokyo, Japan), p. 32.*

PROSPECTS FOR CABLE TELEVISION

Howard Dunn, CATV Ancillary Services
Time-Life Broadcast, Inc.

The topic **"Prospects for Cable Television"** is both tantalizing and frustrating – tantalizing because the potential is so great; frustrating because there are so many problems we must face before we can realize the potential.

My job is not to think of the cable as a television delivery system, but rather, as a new link for information exchange.

I have the good fortune to be able to spend all my working days, and some of my nights, trying to figure out when and how the promise of CATV will be fulfilled. In this effort, I talk to people from many disciplines and industries, all of whose skills are necessary to bring about the magic future of my dreams. The propsects for CATV are limited only by the imagination.

Yet in reality, our business activity is still limited to video, and some audio program distribution.

So far, CATV in the U.S. has in 20 years barely accomplished its modest original mission: to plug every hamlet and back hollow into over-the-air television.

Now, cable must rise to its own programming challenge: which is to fine tune television, the most mass media to the ever more urgent needs of **individuals.**

Due, in part, to the scarce radio spots in the U.S., television still disenfranchises all minorities--those of race, origin, taste, life style, point of view. Ballet and soccer fans, intellectuals and children, have all been short-changed by the TV system. And perhaps the most neglected **"public interest, convenience and necessity"** of all has been television's failure to keep the local citizenry informed.

At a time when TV has become the prime source of news for most Americans and when sweeping government decentralization and revenue sharing are proposed, there is virtually no television scrutiny of the arms of administration that affect the citizenry most intimately.

Cable TV has grown up as an appendage to the broadcast industry. In the U.S. there are now about six million CATV subscribers, but the average system has only about 2000. CATV is therefore a small business industry. There is certainly nothing wrong with that. In fact, these small units provide a history of intimate contact with communities which is being designed into the franchises of large CATV markets. Thus, our New York City affiliate with 50,000 subscribers will ultimately be broken down into 10 sub-systems, each with its own local programming. But CATV is just now beginning to become an urban communications service business.

A coaxial cable, like any other wire dedicated to telecommunications, can do many strange and wonderful things. It can provide random access to data banks for education, industry, and the ordinary citizen. It can provide two-way digital audio, and even video communications. One company, Goldmark Communications, backed by the federal government and the state of Connecticut, will encourage population dispersal by making available to new population centers all of the services of a state capital, a central hospital, or any of the other specialized services now clustered in urban centers. All of these things will come.

When, you ask.

I don't know for certain. But I am working on the assumption that the combined numbers of CATV systems are about to reach critical mass. With many small systems, none has been able to develop either the manpower or the purchase power to do any of the dramatic things promised. The combined power of all systems, and the recent mergers uniting systems, may now be reaching critical mass. We are already seeing some action, and there will soon be more.

Of course, how can U.S. TV stations--which have been allocated in just 292 cities--maintain proper tabs on a nation divided into 35,000 local governments?

This is where CATV comes in. The worrisome gaps left by American broadcasting can be readily filled by what cable programmers call **"narrowcasting."** More channels are, or will be available, and production costs are theoretically nominal enough to allow access to all the interests priced out of over-the-air TV. Ethnic groups and the inner city can speak to themselves in their own language: the deaf can use sign language. The corner butcher can advertise his special of the day. A man who is not rich can wage an election campaign. A megalopolis can be cut down to neighborhood size. In sum, cable TV can lessen the alienation of minority groups, the disaffection of the young, and the feelings of powerlessness of all citizens.

You may ask whether private corporations will bend CATV to selfish commercial uses instead of serving the public interest in these terms. On this subject I have a singular theory. The economics of CATV make it responsive to individual needs in ways that over-the-air television is not. You must remember that the CATV system owner depends on a very delicate relationship with his subscribers--not a majority of his subscribers, but every single member of his community. It is not by chance that Teleprompter, with about 600,000 subscribers, has more than 70 systems originating local programs. About 300 systems originate programs on a regular basis, and an additional 150 already have the equipment to do so. It is true that the FCC has effectively encouraged local origination, even though its rule in this regard has been thrown out by the courts. But I believe local origination would have been implemented in any case; the economics of most of the larger system make it desirable.

One year ago I would have said that Bingo games and reruns of **I Love Lucy** were the most successful CATV local originations in economic terms. There is still much of that. But we are beginning to see interesting exceptions to this phenomenon. Professional sports have begun to make an appearance. In New York we have been able to purchase a number of high quality art films. We also cablecast continuous and uninterrupted events like moon shots and trips to China.

On another level, ingenious local program directors have been quite successful in cablecasting everything from Little League games to PTA meetings. People are only beginning to learn how low cost equipment and methods can provide valuable information and local programming. You don't need Walter Cronkite to grill your local sheriff or zoning commission to provide a significant public service. Another new phenomenon is **"public access"**. The New York City franchise requires that we provide two channels which the public can use free of charge. From an inauspicious beginning in the fall of last year, our public access channels now carry from 40-90 hours per week. That's a lot of experimentation in the visual culture.

In the educational area, much remains to be done. As a cable system owner, I see our many channels as revolutionary tools for education. Some systems are already cablecasting credit courses for local universities. In some cases, high schools use the CATV facility as a closed circuit system. In one of the more exotic tests, handicapped children communicate with the teacher via two-way audio and video. But to a great extent, cable systems owners and local educators have spent much time arguing over who should pay the bill with few real results. Perhaps we will soon see a joint effort on the part of educators and system owners which will allow both to share the tuition fees for courses.

There is another way to pay for additional courses, and many other kinds of programming directed at what I like to call **"minorities of taste"**. I am talking about pay TV, but I am not talking about the monster its foes have described it as. I am not talking about **"siphoning"** sports events or **I Love Lucy** from their traditional outlets. No rational cable executive has any such avaricious aspirations or sees any social utility in threatening the solvency and the entertainment and information services of the networks. I am not talking about turning television – the greatest spread of bread and circuses in the history of communications – into a rich man's medium. For instance, suppose cable pay TV, as it eventually might, shows current movies for $2 a household, or night school courses for $10 a semester. That beats the price of admission for a family, not to mention the cost of transportation and babysitters. Some cable visionaries see pay-TV programming as providing CATV with the revenues to subsidize all the rest of America's desperately needed TV services.

The breakthrough into pay TV will involve more sophisticated two-way interactive cable operations. The cable studio, or the headend, as it is called, will be able to monitor exactly what channel has been watched and when. People will be charged by the programs they watch just as they are now charged for use of the telephone. Sloganeers complain that pay TV takes away the free entertainment now received. But as Ralph Nader has pointed out, TV advertising already costs each household $150 per year. As pay TV develops, new purchasing power will be generated which will allow us to pay for the special interest programming that we believe people would like to buy. Perhaps some of that programming will come from the other countries represented here.

I have dwelt on the subject of pay TV not because it represents the greatest thing that cable has to offer, but because it is beginning to happen right now and because the technological capability and much of the programming, which will make it economically viable, already exists. I also believe pay TV will provide the experience required to develop CATV systems with the technological capability of doing more exotic things.

Already a number of companies have demonstrated what two-way CATV can bring to the home and to the office. In a demonstration cable operation in the new town of Reston, Virginia, a pilot cable system is experimenting with a sophisticated yellow pages sort of service. The customer, by punching out a certain number on a touch-tone phone, can find out not only what doctors specialize in what ailments, but what their hours are; whether they make house calls and what they charge. The use of the TV sets as an electronic calculator and as a mathematics teacher was also demonstrated.

The U.S. government has begun to subsidize the development of these two-way services. Much more subsidization will be necessary. Even though the hardware is now within our grasp, there is still much and expensive development to be undertaken in computer software. Beyond the computer software, we have to design machine/man interfaces which really work. And until this obstacle is overcome, we will not be able to make all information available to all people all the time.

I first became interested in cable TV when I was a Peace Corps Volunteer in Lima, Peru. We used to sit around and speculate about how development efforts would be effected if a barricada council or a commune in British Columbia had access to the information which is available to the largest Wall Street broker. I am now beginning to see how that could technologically be done. The software and the man/machine interface remains the problem.

Now I'm a CATV fanatic. I am with Lewis Mumford when I say that men have become slaves of machines. CATV, in my mind, is one of the inexpensive ways to make machines slaves of men. But while CATV is abuilding, I must confess that I have become a slave to CATV.

THE VOICE OF AMERICA IS

THE VOICE OF AMERICA

Tino Serrano
California State University,
San Francisco

In order to reach as large an overseas audience as possible, the United States, through its Information Agency, uses all manner of communications--as primitive as village troubadours, as modern as television. The agency's largest, fastest, and most direct mass medium is its radio broadcasting service, the Voice of America.

Twenty-four hours a day in thirty-five different languages the Voice of America tells the American story to the world. It is the nation's official spokesman and it employs direct broadcast, tapes, program scripts and personal contact to carry its message to overseas audiences.

Through the Voice, the government and people of the United States speak to the people of other countries. This global radio network explains American policies and actions to audiences the world over in their own language, and helps them to understand our values, our beliefs, and our way of life. When necessary, the Voice undertakes to correct any misunderstandings concerning this country. It provides feedback to the United States about world opinion towards America or to specific important issues.

Originally established to explain why we were in the war and what we were fighting for, the VOA's first words on February 24, 1942 were:

> **"Daily at this time, we shall speak to you about America and the war - the news may be good or bad - but we shall tell you the truth."**

The Voice offers a more varied program today, however news is still the most important ingredient, and the dedication to truth remains the VOA's most basic guideline.

The Voice has an estimated weekly audience of 43 million people of whom 40% live in the Soviet Union. Listeners the world over write five hundred letters a day to VOA's headquarters asking about the United States, making comments, and offering program suggestions.

In addition to its direct broadcasts, the Voice serves overseas audiences by sending taped programs, in any language, or program scripts, which are then produced overseas. These are sent to United States Information Agency offices around the world and are aired by over four thousand local broadcasters.

Special attention is given to an estimated seven hundred million people in the world who have some knowledge of the English language and those studying it in school. For these people, in addition to regular broadcasts, news and features are presented in **"special English"** which uses a vocabulary limited to 1200 words and is delivered by an announcer speaking very slowly.

Testimony as to the effectiveness of the network comes from varied sources. In a recently published book ***"Operation PW - the Psychological Warfare of the American Imperialists"*** soviet journalist Nikolay Ivanovich Zhiveyou observed, **"the Voice of America attempts to be the first to respond to evaluate it, and the first to extract all propaganda profit from it. It must be acknowledged that it does this well."**

Almost all Voice of America programs originate in the network headquarters in Washington D.C. Extensive facilities there include twenty-three studios, equipment capable of recording sixty-three programs simultaneously, a recording control center, and master control. With the capability of selecting from one hundred source inputs and handling twenty-six programs at a time, master control sends the programs to short and medium wave transmitters elsewhere in the United States. From these sites the VOA program is broadcast via directional antennas to listeners and high power relay stations overseas. The relay stations boost the strength of the signal, whether short or medium wave, to compensate for the weakening effect of the broadcast distance.

Currently there are six relay stations serving the Pacific Ocean area and they are as follows:

Philippines. Relay facilities consist of two transmitter sites at Poro and Tinang and a receiver site at Baguio. There are twenty shortwave transmitters with powers of 35 to 250 kilowatts and a 1000 kilowatt medium wave transmitter. Fifty-six shortwave antennas are used to cover an area from Korea to Indonesia, including all of China, Southeast Asia, and Indonesia.

Okinawa. North and Central Asia are reached using three shortwave transmitters with powers of 35 to 100 kilowatts and a megawatt medium wave transmitter. The station broadcasts to the Soviet, Far East, Korea, and much of China.

Thailand. The station in Bangkok uses a 1000 kilowatt medium wave transmitter to provide coverage of East Pakistan, Southeast Asia, Northeastern India, Burma and Western Indonesia.

South Vietnam. From Hue, VOA broadcasts in the Vietnamese language are beamed to North Vietnam over a fifty kilowatt medium wave transmitter.

A domestic network of transmitters within the United States provides coverage of North, Central and South America.

Facilities outside the Pacific Ocean area include relay stations in Germany, Liberia, Ceylon, Greece, Morocco, and England.

In order to establish a global communications network three technical problems had to be overcome. The first problem was that of signal deterioration which occurred in broadcasts from the United States through the auroral zone to East Europe and Asia. The shielding effect of the auroral zone prevents direct broadcasting from the United States to these areas on the consistent basis needed to hold an audience's attention. The second problem was spanning the great distances from the U.S. to major areas of the world with a signal strong enough to be competitive with local broadcasters. Problem number three, to overcome, or at least lessen, the jamming of VOA broadcasts. All three problems were solved with a single solution, the establishment of a world wide system of booster or relay stations. These stations could then circumvent the auroral zone, boost the signal weakened by distance and broadcast on several different frequencies so as to render jamming less effective.

To insure that the Voice broadcasts are being received satisfactorily under typical listening conditions the network operates on a world wide monitoring system. This system gives data on atmospheric conditions, signal strength and reception clarity. In the case of interference it alerts the VOA and suggests clear frequencies if they exist.

The past twenty-five years have seen the spectacular growth of international broadcasting, for a number of reasons; international political conflicts, national pride of having such a capability and the development and widespread use of the portable transistor radio. The character of the audience has changed during these years, and has, in turn, influenced the broadcasters. Where once the listener was willing to tune in a specific program at a given time and listen throughout it's entirety, he is now more mobile, has more leisure, and has numerous channels of communications competing for his attention.

To hold the attention of the modern listener the Voice is changing its programming to do away with the old series of sequential but unrelated programs, each of a fixed length. Today's overseas audience doesn't want fifteen minutes of **"stamp club"**, and fifteen minutes of **'For Women."** These are all sound elements of radio and they do give a true picture of the American people but a modern audience is distracted by other more dynamic media. This type of programming is not fast-paced nor varied enough to hold the listeners attention. As an alternative, the Voice is offering instead what they call a broadcasting **"service."** This service is a blending of many program elements: including news, comment, correspondent reports features, editorials, and, yes, some stamps news and features for women. They are not of a fixed length but are produced to run as long as necessary to cover the subject material, yet not so long as to lose the attention of the audience.

This rather free style of programming is built around such landmarks as hourly or half-hourly newscasts and is tied together by bits of the VOA theme song, **"Yankee Doodle."**

Apparently, the new programming is being accepted as evidence by the Voice's position as number four in a field of one hundred twenty international broadcasters.

President Nixon's foreign policy message in February 1970 was not only a statement of foreign policy aims for the decade ahead but also a guideline for the Voice, in determining its goals and operational priorities. The President's call for partnership with friendly nations and willingness to negotiate differences depends upon mutual international respect. To help to implement this idea the USIA and the Voice have put the following programs into action.

Greater international understanding is being achieved by providing a local editor with information for his own editorial, rather than sending a U.S. originated article or script.

The VOA has increased communication with the Soviet Union and Eastern Europe as this is an area we have had little communication with. The sophistication of audiences and media in the Far East, assigned high importance by the President, demands intensive effort on the part of the Voice to hold the attention of an audience with such strong local competition.

The USIA is encouraging overseas broadcasters to come to America and gather their own information in the United States and is assisting them in the production. An example is **"First Friday,"** a monthly two-way international interview show in which a panel of correspondents from outside the United States questions an American guest in Washington D.C.

An attempt is being made to obtain greater use of satellite transmissions for both official government information and general global broadcasting. The communication satellite was used recently to relay coverage of President Suharto of Indonesia's visit to the United States.

Finally, the Voice is giving increased attention to the professionalism of its staff, both in Washington and overseas. This broadened and intensified training of both American and local broadcaster will insure the maximum utility of resources, both human and material.

During the seventies mass communications will take on an increasing importance in world affairs. It may be too much to say that the tape recorder will replace the diplomats attache' case as the symbol of international relations. It must be understood, however, that the power of mass communications, once at the periphery, is now at the very heart of decision making in international affairs. Today no world leader can ignore the importance of international broadcasting.

Recognizing it's duty in this context the Voice of America reflects what is happening in America and the world. It informs, it explains, hopefully it enlightens. It provides a background and a context in which a listener can better understand the how and the why of what is going on in the United States.

CHALLENGES
IN
INTERNATIONAL
BROADCASTING

BETTER IMPORTS – BETTER UNDERSTANDING

Eldean Bennett, Assistant Professor
Mass Communications,
Arizona State University

The United States is well known overseas for its export of a variety of television programs. **BONANZA, GUNSMOKE, BEWITCHED, MAN FROM UNCLE** and a variety of other popular, but somewhat misleading where the true image of the United States is concerned, programs have found their way onto the world's TV screens, either in English or dubbed into the language of the country showing the program.

The United States has also imported a variety of programs for viewing on the home screens of Americans. With few exceptions, these programs have come from English speaking countries, and have been popular fare. **"The Saint,"** or the **"Baron"** are typical, action oriented programs, mostly produced by the ITV in Britain. Fortunately Britain has also provided us with such outstanding fare as **"The Forsyte Saga,"** ***"Civilisation,"*** and **"The Six Wives of Henry VIII."** Other programs have been foreign movies, dubbed into English, or in the nature of special events or crisis situations.

What is missing in this picture of import/export of TV programs between the United States and her sister nations of the world is the accurate representation of life and cultures of the nations of the world for the enlightenment of others who may not know.

The average U.S. citizen's concept of the Pacific area of the world has probably been concocted from a variety of Charlie Chan movies, spy thrillers based on the mysterious cities of Hong Kong, Singapore or Tokyo, idyllic tales of life on the sun-warmed beaches of the Pacific Isles, or the harsh realities of war in southeast Asia as seen through the eyes of the American press corps. Only President Nixon's recent trip to Red China has opened a glimpse into life as it exists in the real world of our Pacific nations.

Why this discrepancy? A number of factors are likely to have strong influence on the kind of export/import TV program. One is technical, a lack of talent and/or facilities to translate foreign language programs into another language. Another factor might be the unfounded belief that only we in the United States really know how to produce **"good"** television fare. Another is the American taste for **"popular"** television fare rather than educational or cultural programming. This paper is a call for a change.

American telecasters with their greater resources and their penchant for being **"first"** should lead out in an attempt to initiate a program to bring more programming from our Pacific neighbors into the United States and to export programs which are more truly representative of American life and culture. We need to change the image of American life as given in a western or a Doris Day-Rock Hudson suburban American movie. But even more, we need to change our image of our overseas neighbors.

I'm not talking about U.S. initiated programming from South America or Malyasia or Japan. I'm talking about programming prepared by the television systems and the people of the contributing country, imported for American consumption.

If we are to build understanding among the peoples of the Pacific nations, wise use of this greatest of all communication vehicles seems imperative.

SUBJECTS FOR CONSIDERATION

Richard C. Block,
Vice President and General Manager,
Kaiser Broadcasting

The following subjects are submitted for consideration by the Broadcast Industry Conference:

1. Satellite transmission. Direct satellite-to-home transmission is technically feasible at this time. However, economic, political, and copyright considerations appear to render such direct satellite-to-home television transmission unlikely for the immediate future.

   It is anticipated that the cost of satellite circuits will drop. Other obstacles, however, will remain. Many countries fear possible loss of control over their own mass media and wish to write into international law provisions preventing broadcasting via satellite into any area where the local government does not desire to have it. Copyright restrictions, likewise, present formidable complications. The broadcasting spectrum, too, is so crowded that it would be necessary to set aside frequences for specific use in direct broadcasting via satellite.

2. High power transmission: **"You have to shout louder to be heard at all,"** and **"Power is the name of the game."** In 1966, there were 52 broadcasting transmitters of 200 kilowatt or greater strength. By 1969, there were 131; by 1970, 180; and in 1972, 185.

The term **"international broadcasting"** will remain synonymous with international radio for a long time to come. Nor are international broadcasts limited to short-wave. Medium-wave is very important in Europe and Asia. Certain of the international stations have the power of a megawatt and more, and boom louder than domestic stations in the intended target areas.

3. **Receiving set distribution**: In 1970, there were about 370 million radios in the world outside of the United States. Of these, approximately 1/3 can tune in short-wave. There were an additional 275 million sets in the United States, of which only 2 million could tune in short-wave. By 1980, the world's population will have increased by 1.3 billion, and the number of radios – and the number of short-wave sets – is expected to double.

   Bringing, as it does, the spoken word, radio can leap over the barriers of illiteracy and bring news even into the remote villages of what is happening everywhere.

The future of international broadcasting, particularly of international radio broadcasting, will remain increasingly important from year to year, for some time to come.

GUIDELINES FOR CROSS-CULTURAL COMMUNICATION

Robert Calo,
California State University,
San Francisco

In this age of near-global telecommunications, the potentials and dangers of cross-cultural communication are enormous. On one hand, there is a chance for real knowledge and self-knowledge of varied cultures around the world; a knowledge that will facilitate learning and the autonomous development of those cultures, plus the encouragement of global understanding and brotherhood. On the other hand, misapplied communications linkages could produce a deadening of world culture - a decreased autonomy and individuality that is prerequisite for a successful future. The potentials and the dangers will be explored in this paper.

While **"Culture"** is an elusive noun in terms of definition, we can accept that explanation that holds that **"Culture"** represents the **'spirit'** or **'genius'**, or interior structural unity of a people, plus those external manifestations that reflect that structure. Thus, **"Culture"** is expressive of object (the art, tools, dwellings) and idea (the **'spirit'**, the particular mind-set of a people.) We have learned from Anthropology that these objects and ideas of culture differ widely, that people of different cultures perceive reality in an indiginous fashion that is often unfathomable to other cultural types. Nowhere is this disparity wider than between **"civilized"** and **"primitive"** cultures. In other words, while it is possible for an American to perceive the French life style (but not completely), it is all but **impossible** for the same American to understand the life style of the South American Indian. But the hope and the dream is such that any insight into another culture enables a deeper insight into one's own. This is the hope of cross-cultural communication; that it is a most powerful learning experience, one that will become increasingly important in the crowded future. In the midst of the great disparity between cultures, there remains (in theory) some grounds for commonality.

Structural analysis (in Anthropology), largely developed by Claude Levi-Strauss, sees culture and its manifestations of object and ideology as separate and often impenetrable, but maintains that they can be compared in terms of structure; that there are certain functions – kinship systems, food preparation, customs and myth – that have structures common to all. Without this kernel of commonality, cross-cultural communication would be worthless, and though the way these functions will vary – right down to perceptual uniqueness – the structure remains constant. For example, cultures have widely disparate kinship systems. Some are Matrilineal, some Patrilineal; in some, brothers-in-law are allies, in others, enemies. But common to all is the **"atom of kinship"**. Theoretically, this establishes that there is something to exchange in a program of cross-cultural communication. Here is where the problems come in. The overriding belief is that people **can** relate symbolically to the structural qualities and unity between cultures. Belief in cross-cultural communication goes one step further than asserting a basic commonality and holds that people can cross cultural lines to perceive deeply the nature of others' and thus their own lives. But the key in any system to facilitate cross-cultural communication should strive towards **exposure and not translation.** To translate would be to destroy the message. **"To try to construct a machine to translate the art of one culture onto the art of another would be...silly"**[1]. This quote from Gregory Bateson, a modern anthropological scholar, gives a clue as to how cultures can communicate specifically, regardless of linguistic and perceptual differences. In the case of Art, we find an excellent starting point for exchange. It is held that art in a culture reflects the structural unity (or disunity) of that culture. Further, Bateson feels that, **"If art is somehow expressive of something like grace or psychic integration, then the success of this expression might well be recognizable across cultural barriers."**[2] Other aspects of culture serve this same function: objects and processes that symbolically give a sense of the interior unity (or disunity) of that culture. Thus, the sound of the language, the gestures and facial expressions of the people, the way they touch or don't touch, their utilities (tools, decorations, knives, forks, sticks, etc.), rules of socially acceptable behavior, religious symbols, the colors of their environment, the manner in which they gather or hunt their food; all these aspects **demonstrated, not translated** to a foreign observer is the kind of gestalt process that permits cross-cultural communication. Television is immediately brought to mind obviously by the fact that all the above phenomena are visual. A video system can perform this vital function of exposure without translation, because of the nature of its informational process. Video has the capability of communicating real-time events in a manner that I believe has a real emotional and intellectual quality. It creates perceptual space. We all can remember the absolute reality of President Kennedy's assassination and funeral. The reality was on (in) the television set. The reality of that uncontrived, **"non-dramatic"** visual presentation was a unique cultural event in that millions of people simultaneously participated in a basic cultural event: the mourning of a fallen leader. We learned a great deal of our culture by watching it. The question here is, what would someone from another culture learn about us by watching those tapes? The answer is that an enormous insight into American life would be gained, from the look of our cities, cars and people to the rituals and ceremonies of death. One wouldn't have to understand English to sense or gain insight into the complex processes of a foreign culture.

A specific design could suggest a program of decentralized, regular trading of videotapes (using portable equipment) by two similar groups. For example, two groups of high school students, in diverse cultures, would communicate once a month via videotape, The production would be done by the participants. They would choose the content, but I presume that they would concentrate on symbolic areas mentioned above: Art, tools rituals, kinship relationships and the like. The language would not have to be understood, but of course, supplementary research would be done on the side. Thus the two groups would experience the other culture on an intimate visual level. Even the aesthetic sense of the taping would teach, because recent research has shown that different cultures handle the concept of perceptual organization in visual media differently. That is, an American group might demonstrate a family eating dinner in a particular fashion (and thus say something about their own perceptual and cultural uniqueness): the order of the shots, the kind of interpretation (for example, they might show a father and son and that juxtaposition would say something about American life) and, perhaps a, say, Asian group might show the same scene (family dinner) but with emphasis on a different area, such as the role of the mother, or the handling of the food.

Such a program would have to be, in the interests of good design, a decentralized one, because no group should control this kind of activity. Here the danger lies. This idea should not be used to imprint one culture's values on another, but rather to share them and learn equally. A government bureaucracy would ruin it. It is the hardware itself that suggests decentralization. Low-cost portable videotape equipment is easy to use, cheap and portable. Many educators feel (and I agree) that TV as a teaching device is best utilized in the **hands of the students**. It is a tool for learning and experiencing on many levels, in this case, on a symbolic cross-cultural level. It is more this, a tool, than merely a method of delivery.

Cultures **have** many things to say to each other. They communicate about themselves by their structures. Barriers to cross-cultural communication are based on fear and ignorance, and this is one problem that can't be tolerated in the so-called global future. In fact, one is the prerequisite for the other. There can be no global culture without cross-cultural understanding, and no understanding without global culture. This kind of organic education must be pursued if we are to begin the movement towards our peaceful potentials.

To sum up, communicators, commercial or otherwise must be careful, scientific, and specifically more human towards cross-cultural communication. I feel a variety of assumptions are in order:

1. Cross-cultural media penetration must be guided by anthropological reasoning. No **"program"** should be impressed upon wary and uninterested cultures.
2. With new hardware capabilities it is time to take seriously the fact that the future is advancing upon us and that soon (barring irrational politics) we **will** have a global technology and communications, and the goal of this cultural interconnection should not be one of **'cultural leveling'** but rather the establishment of cultural autonomy for the diverse people of the planet.
3. Any **"programs"** toward such ends should be as decentralized as possible. A good starting point would be local schools and universities, but this is a practical rather than ideal choice.
4. The increased political and propagandistic role of international broadcasting must cease. The negative potentials of global interconnection are frightening and need not be stated here. No political philosophy should manifest itself in any communication system. The power of modern communications and its effects on less-developed nations is so strong that any propagandistic manifestation retards growth and increases repression throughout the world.

The goal is individual, group, and finally cultural knowledge and self-knowledge through the understanding of the complexities of cultural sense and perception.

---

[1] *Gregory Bateson*. **Steps To An Ecology Of Mind** *(New York: Ballantine, 1971)*, p. 139.

[2] *Ibid.*, **p. 129.**

COMMUNICATING BASIC VALUES

Walter H. Canels,
Gordon Johnson,
Arch L. Madsen,
Bonneville International Corporation

Our deep concern for the use and appreciation of the mass communications media can be centered in the remarks of Dr. Albert Einstein, who said:

"The perfection of means and confusion of goals seems to characterize our age."

Truly we live in the millennium of communications technology and operating hardware in the United States.........

.... With over 60 million daily newspapers
.... With over seven thousand radio stations--350 million operating radios and over 50 million new ones being sold each year
.... With nearly one thousand television stations--80-plus million operating television sets and 12 to 14 million new sets being sold every year
.... With the average home using television over six hours per day
.... With thousands of different magazine titles printing millions of copies each month
.... With magnificent developing automated book printing facilities turning out millions of copies per month

With all of this perfection of means, we have the paradox of many indices indicating confusion over their effective use in communicating basic values - the decline of civilization's great moral standards, with illiteracy still a major and growing challenge in many vital areas.

Paramount in the preservation of the democracy found in the United States of America is an understanding of the effective economic systems upon which it is based.

In spite of the proliferation of the communications tools, no less an authority than Mr. Luther Hodges, Former Secretary of Commerce in the John F. Kennedy administration, former Governor of the State of North Carolina, Former President of Rotary International, and successful businessman, tells us that only one in twenty adult citizens of the United States knows enough about economics to vote intelligently. In fact, he goes even further and states that the United States is a nation of economic illiterates.

Paralleling this astounding area of economic illiteracy is the area of so-called religion. Dr. Frank Gallup, of research fame, reports that 68% of the adults in the United States cannot name the first four books of the New Testament. In fact, 54% cannot name even one of these books, and only one adult in five can recall the name of even a single Old Testament Prophet.

We feel our challenge is in finding ways to use the magnificent tools of communication in our hands to truly transmit the significant and basic values upon which civilization is based - before it is too late.

TELEVISION IN TAIWAN

James C.Y. Chu, Assistant Professor
Mass Communications Department
California State University, Chico

After ten years of development, the television medium has reached more than one fourth of Taiwan's 15 million population. Television is replacing other mass media such as newspaper, movie, radio, and magazine to become the leading medium on the island to inform, entertain and educate the public.

Three television stations, namely, the Taiwan Television Enterprise, the China Television Company, and the Chinese Television Service, are in operation in Taiwan.

Like its counterpart in the United States, the television world in Taiwan is under attack of fostering crime and of downgrading the taste of the viewers. Violence, commercialism on entertaining programs and pervasive drug advertising are some of the areas confronting the television industry and its audience in Taiwan.

Ran In-ting, an internationally known artist and President of the National Water Color Painting Association, recently wrote an article for the ***Central Daily News,*** a Chinese daily in Taipei, on the social effects of television programs. He bitterly accused the stations of placing excessive emphasis on violence in entertaining programs in order to appeal to the viewers and advertisers. The artist pointed out that fights and bloody killings featured many programs. These programs, he observed, **"educated"** the youth to solve social problems by resorting to violence. Mr. Ran's viewpoints are supported by the findings of a survey of television audience conducted by Professor Thomas C. Lee of the National Chengchi University in Taiwan. Professor Lee's study indicates that the audience are deeply concerned about the effects of television violence.

The voice of advertisers in programming has raised considerably as a result of the keen competition among the three stations for advertising. This situation inevitably leads to commercialism on programs on the one hand, and to lowering the quality of program on the other. As the 1971 report of the radio and television programs, prepared by the Bureau of Cultural Affairs of the Ministry of Education, notes, **"some of the television programs are such over commercialized as it is almost impossible to make a clear distinction between programs and commercials."** The Bureau has jurisdiction over the broadcasting media in Taiwan.

Numerous drug commercials, consisting 35 percent of the total advertising revenue of the three stations, pour over the airwaves daily into the homes of the people in Taiwan. Much of this advertising is aimed at convincing people, while they are healthy, that the drugs will cure their sickness immediately and magically. What this kind of pounding, hard-sell commercializing of **"magical"** medicine does to the public health should be a subject of major concern in the society.

While a large proportion of the stocks of the three stations are either held by the government or by the affiliated industries of the Nationalist Party, the television companies claim to design and produce programs in the spirit of the tradition of Chinese culture, to inspire the morale of the populace and to promote public education. The performances of the stations, however, seem to be more profit-oriented than society-oriented.

What are the answers to these problems? The government, the broadcasters, the advertisers, and the public have to analyze their roles in, as well as their contributions to, these problems.

TEACHING AND TELEVISION PARTNERSHIP NEEDED

Mrs. Evelyn Payne Davis, Vice President
Children's Television Workshop

There is a myth that holds that television is for entertaining and that classrooms are for learning. We have enough experience in both areas to know that the dichotomy is false and potentially damaging in an era of accelerating demands for more and better education and expanding access throughout the Pacific nations to knowledge through a variety of media.

For a generation, television as a teaching tool has been terribly ignored, and as a result both education and children have been the losers. It is time to stop viewing the medium as a threat or as a competitor and to perceive its value as a totally workable supplement to the learning children receive from their parents and teachers. Though television may often be undesirable as a teacher, it is not about to go away, and it is more constructive to adopt it as an ally and try to channel its unusual and versatile capabilities to the purposes of education.

Whether the program content available to the child is good or bad in the context of a specific culture, there is no question but that it contributes to the formation of the viewing child of today and creates very real problems for the parent, the teacher, the principal or the educational system refusing to make it work for their purposes.

We must begin to think in terms of harnessing the entertainment values that have held children mesmerized by commercials and programs, recognizing that for the child, the medium is a fund of information, presented in an entertaining way. He loves the repetition of commercials, sings with them, and recites their jingles. The programs, no matter how banal or violent, provide him with a great deal of information about the world, even if much of it is misleading. Perhaps most important, television conditions the child to expect to receive information in a highly visual manner.

These techniques developed successfully by commercial television must be adapted for humanistic purposes. This will require experimental models such as those developed by the Children's Television Workshop. Just as **"Sesame Street"** and **"The Electric Company"** applied the techniques of commercial advertising to the education of preschoolers and elementary students, respectively, so may educators and broadcasters in other nations draw on the techniques developed in these programs. For example, original programs based on the **"Sesame Street"** model are being produced in Latin America and Europe for broadcast later this year -- **"Plaza Sesamo"** for Spanish-speaking Latin America, **"Vila Sesamo"** in Portuguese for Brazilian youngsters, and **"Sesamstrasse"** in Germany. These experiments seek out and share the common denominators in television production that cut across national boundaries and cultural differences.

At the same time educators can and must begin to make more demands on television networks, producers, and sponsors for quality programs. The better that television programming becomes, the better off will be the boy or girl, the parent, the teacher, and the societies these children will subsequently enter into on adult terms. Quality television production, or **"software"**, belongs in the classroom, where such technology as TV cassettes put the desired programming in the hands of the teacher, with the teacher maintaining control over what will be seen by the students and when it will be seen.

In sum, teaching and television are a logical and necessary match, they must become the best of allies and the most trusting of partners, and they have potential universal application in a variety of cultures. This is more than a challenge for both educators and broadcasters -- it is a responsibility that requires honesty, ingenuity, and the proper resources to give greater fulfillment to the lives of millions of children.

AMERICA MUST HELP

James L. Gauer, S.J.

I present my proposal to the American Broadcast Industry (CBS, NBC, ABC, NAB, and the other major broadcasting networks which are commonly understood to comprise the Broadcast Industry in the United States) as an American educator with experience in the Asian Broadcast Industry who is concerned about his own responsibility and the responsibility of his fellow countrymen to respond to the challenge of using the media in the service of human development in Asia.

My challenge to the American Broadcast Industry is **Education**. **"Education"** here has two aspects: 1) training talented, competent Asian personnel in broadcast communication arts, and 2) using television and radio as media to make high quality education available to a greater number of the Asian people. This second aspect includes both ETV, educational television in the broad sense including adult education, literacy programming, community development, etc., and ITV, regular courses of instruction transmitted by means of television into classrooms as a regular part of the official curriculum and utilizing team-teaching technique.

The American Broadcast Industry has a responsibility to cooperate in the training of Asian broadcasting personnel in order to contribute to effective programming, production, and management indigenous to the Asian countries, and therefore to set the stage for fruitful, high quality cultural exchange for the future. Practically, the American Broadcast Industry should establish a scholarship fund for qualified Asian applicants to study broadcasting in Asian, American, or European training centers or universities approved by a selection committee.

The American Broadcast Industry also has a responsibility to contribute to the development of educational and instructional television in Asia. Existing ETV and ITV programs in Asia are at various stages of development--study and experimentation, planning, preparation, pilot program, development and expansion. Among successful programs in various countries, three specific examples of existing programs can be cited: 1)the study and experimentation in instructional television conducted by Sogang University in Seoul, Korea, 2) the pilot programming in ITV carried on by the Center for Educational Television in Manila, and 3) the educational television programming conducted by the Alexander de Rhodes Educational Television Center in Saigon.

In Korea, ITV started in Seoul at Sogang University in 1965 when professors there developed programs to teach linguistic skills in the English language at the college level. Twenty-five minute programmed lessons used in conjunction with audio lab and classroom teaching have proven highly successful.

In Manila, a Filipino staff seeks to implement the growing need for primary and secondary school students to have the educational skills to meet the challenge of a post-agrarian society. The program consists of twenty minute televised lessons coordinated with classroom teachers.

The Saigon Center produces health, family, and safety programs with entertainment talent for public broadcasting with popular appeal.

Existing programs like these should be financially supported. In countries where there is an **"official unawareness"** of television possibilities, qualified personnel should be provided with research grants for study and experimentation in educational and instructional television indigenous to those countries. Specifically, the American Broadcast Industry should plan, establish, and administer an American Broadcast Industry Foundation to provide grants for research, planning, and development of ETV and ITV projects indigenous to the Asian countries.

Finally, the American Broadcast Industry has a responsibility to provide opportunities for broadcasting experts and educators to share their experience and knowledge on a first hand basis with Asian countries. Programs should be developed whereby technical advice by experts can be made available on a short term basis to the Asian Broadcast Industry. The American Broadcast Industry should develop such programs. Understanding and sharing of ideas for mutual advancement in academic circles can be achieved by providing opportunities for visiting professorships in Asian countries. Practically, the Broadcast Industry should establish and finance several chairs for visiting professors at various universities in Asian countries. These chairs would provide opportunities for educator's ideas to be utilized, tested, and freshly combined in new cultural environments.

As a specific example of this South Korea could be cited. A visiting professorship could be instituted in the Communication Arts Department of Sogang University in Seoul. A professor while gaining first hand experience living for a year or more in an Asian country could share his expertise with Asian broadcasting students and, by making use of the Department's close relationship with the Korean Broadcasting System, could also contribute fresh ideas to the broadcast industry there.

In conclusion, therefore, I challenge the American Broadcast Industry to move from opportunity to achievement by:

1) establishing an American Broadcast Industry Scholarship Fund for broadcasting students from Pacific Nations;

2) establishing an American Broadcast Industry Foundation to provide grants for the study and development of educational and instructional television in Asia in order to open up possibilities for higher quality education and cultural exchange:

3) establishing exchange programs for technical experts and visiting professors in various Asian countries.

WHOLESOME EDUCATION NEEDED

Hung-Hao Hou.
California State University,
San Francisco

As the newer technology develops, the more complicated communication becomes. Today we are stepping into a great era of communication. The whole world, shaped by new technologies, is chaotic in communication. It is the broadcasters' responsibility to explore the causes, to eliminate them, and to find the proper ways of communication.

The broadcasting industry, especially television broadcasting, has grown very rapidly in Taiwan in recent years. Two new television broadcasting corporations were formed within a short period of two years, making three television broadcastings operating at present – two commercial and one educational. As a result of this boom, television broadcasting in Taiwan has a shocking effect on both viewers and personnel working in this field. Most television staffs are either those who switched from radio broadcasting or those who have had on-the-job training. They do not quite understand the methods and characteristics of television broadcasting. Therefore, they have either bought large numbers of American films and television videotapes or have made low-standard live entertainment programs to fill schedules. A great emphasis is put on entertainment. Viewers take television as an entertaining tool; the informative and communicative functions of television are almost totally ignored.

Broadcast education in Taiwan is in a very poor condition. Major universities do not have the department of broadcasting; they only offer a few courses in departments of journalism. Only one college, and two junior colleges have set up departments of radio and television in Taiwan. They lack both teachers and equipment. Students do not have chance to practice in workshops. No graduate school in this field has been established in Taiwan. The entire educational system in broadcasting is in its beginning stage.

Can a broadcasting industry survive without a supply of professionals and researchers? No, it cannot. We do not want to see our television screens filled with imported American television shows. We do not want to see our television stations become transmitter stations of American networks. And we do not want to watch low-standard programs of our own television. Therefore, we call for change. We want to set up a wholesome educational system in the broadcasting field. We want to see more and more trained, creative-minded people work in our broadcasting industry. We also want to see our mass media utilized as the tool of communication. To fulfill these aims, we have several suggestions:

A. To urge some universities to set up the Department of Radio and Television.
B. To call for financial aid from both government and broadcasting industry in order to get good teachers and new equipment.
C. To set up some institutions to translate books dealing with communication field from other countries.
D. To set up graduate schools in radio and television.
E. To establish close relationships between school and industry.
F. To set some awards to encourage students to do creative and research work in this field.

We would like to discuss this problem with representatives from Taiwan, and we would like to exchange experience with representatives from all the Pacific family of nations.

AMERICANS ARE UNFAIR

Shih-Feng Lee, President
Broadcasting Corporation of China, Taiwan

This is a voice from the western shore of the Pacific, a voice from the other side of the globe.

A Chinese traveler in the United States would wonder why Americans should consider chop suey a dish representative of Chinese cuisine. Equally wrongly, a television program in the United States tried the other day to depcit a Chinese Communist cadre in baggy blue tunic as a representative of the Chinese people. It smeared the true picture just as I say hippies represent San Francisco.

The Chinese in a free and open society want to complain: the Americans are unfair. The Americans have spent too much money trying to describe the world according to what you think it is. We have every right to demand that you spend a little more money and time on introducing to the United States and the rest of the world what the true Chinese in Taiwan are like and what they think. Only in this way can the mass communications media of the United States hope to remain fair and democratic.

You are afraid of strikes. We are afraid of a stoppage of work of our machines. You may dump a whole set of used equipment, whereas we have to wait for a half year before we could get a spare part. The Broadcasting Corporation of China (BBC) is 44 years old. Its machines and equipment, old and new, have come from practically every leading manufacturer of the world. It may as well serve as a museum and display center of radio equipment. Its workers treat with utmost care every spare part and every vacuum tube. A vacuum tube in a transmitter has to be used for more than 20,000 hours. Now we can export television and radio receiving sets, which are cheaper than yours. However, our products are considered substandard.

In Taiwan, there is a radio station per 400 square kilometers. There are 210 radio receivers and 53 television receiving sets per 1,000 persons. Its three television receiving networks broadcast their programs, including newscasts, in color. The Republic of China is the ninth country in the world to start color television. A few years ago, American films dominated our television programs. They account for only 15 per cent of our TV time now, and yet we are having trouble finding sponsors. The taste of the audience has changed.

Our experience may be of some help to developing nations. Our nine-year free education has helped to make all the people love radio programs. Farmers in our rich and prosperous rural communities can afford color television sets just as matter-of-factly as they buy power tillers and refrigerators. The rapid development of our power industry has made power supply available to lone homesteads on the seashore and mountaintops. Seven colleges and universities have radio and television departments that graduate some 300 students a year for employment by the networks. Foreign investment, coupled with inexpensive labor, has made Taiwan's electronics industry incomparably successful. The cost of producing a 19-inch color television set is only US$187. A one-hour color program costs only US$2,500.

There are other unique aspects. The nationwide BCC broadcasting network, for instance, has been moved five times since 1937. Its whole broadcasting equipment had to be moved thousands of miles away to escape enemy takeover. Once we settled down, it would be enough just for us to announce, **"We are here"**; the audience always followed us. Today, the Friends of BCC Club has more than 200,000 members, scattered all over Taiwan, Kinmen, the China mainland and overseas. They have kept in close contact with us, asking for our continuous service.

That is why the **"Voice of Free China,"** which rings out from Taiwan, is listened to by 800 million Chinese all over the world. For them, we are broadcasting more than 70 different programs a day through four different channels in a responsible manner. They are broadcast in a dozen Chinese dialects parallel to Mandarin, the national language of the country. Among them are Amoy, Hakka, Shanghai, Cantonese, Swatow, Mongolian, Tibetan, Uighur. From the Pacific Coast to the Pamirs, hundreds of thousands of people are risking their lives to listen to our broadcasts.

All harbors in Taiwan are open. So are the skies. We talk to the world through our shortwave transmissions. On the other hand, we listen to shortwave broadcasts in English, French, Japanese, Korean, Vietnamese, Thai, Malay, Arabic, Spanish and even Russian from all over the world. Materialistically, low power in broadcasting is no match for high power. But, as a professional broadcaster, I don't believe that power is everything since truth also counts.

President Richard Nixon's TV spectacle in Peiping was impressive and dazzling. But the newsman accompanying him found out that Peiping under Mao Tse-tung was only the world's largest TV studio. I am sure our American counterparts would live up to their professional ethics and the principle of fair play as they have never forgotten the silent majority struggling for freedom behind the Iron Curtain and around its periphery. To extend a hand to them is not merely helpful to world peace but will bolster the moral courage of the peoples of the world to seek peace.

THE CLUTCHES OF CULTURAL COLONIZERS

John A. Lent, Lecturer
University of Penang
Maylasia

In most of the developing world, World War II provided an era when military and political colonialism was dying out, superseded by a more pervasive cultural colonialism. One might even suggest that the might of the sword had been replaced by the sight of the screen as a control mechanism. Societies not in a position to afford sophisticated electronic media found themselves more and more in the clutches of cultural colonizers such as the United States, Great Britain and Japan. They depended on these powers to provide capital for investment in electronic media; they also relied on them for most of their program fare. They dispatched their personnel to England, United States or Japan to learn how to run English, American and Japanese media. In some cases, they insisted on their announcers using speaking mannerisms of English and American broadcasters. The end result: these emerging nations now had national broadcasting systems of their own. Or did they?

The obvious alternatives, of course, are local ownership, indigenous programming, locally trained personnel and native languages. Easier said than realized. In poor, emerging nations, usually the only agency capable and willing to provide these alternatives is the government. But, in newly developed nations, there is a fear in some circles that governments in post-independence periods tend to be authoritarian. So, the options now are: foreign owned and influenced media, at the risk of extinction of the native culture; government owned and controlled media, at the risk of loss of freedom of expression.

And there is always a third answer: a nation should not be tempted by the paraphernalia of modernity until it is sure there are elements in the society capable of keeping them indigenous and free. For, once mass media development is initiated, it is difficult to halt; it builds a momentum of its own, which in the long run becomes too demanding for the poorer nations of the world. For example, once television sets are purchased, the people demand more programming which, because of the prohibitively high costs of domestic production, must be imported. And, then we are back where we began.

INTERCONNECTED, INTERNATIONAL EDUCATIONAL TELEVISION

Dr. Robert K. MacLaughlin,
Associate Professor of Speech,
Colorado State University

In the United States of America we pride ourselves on our technological advancement. It is that advancement that has created for us an outstanding system of national commercial television and a developing system of national educational television.

The fact that technology has made all of these systems possible is a compliment to the men and women who developed them. Yet, with all of this national commercial and noncommercial development in the United States, only minimal and consideration has been given to international interconnection among countries. All the concentration in the United States has been concerned with sending programs from one coast to the other.

In the area of educational television, despite real potential for interconnection with other nearby countries, the fact remains interconnection has not taken place. It isn't as though it weren't possible. It is. As a former program manager of a state educational television network in the United States, I know it is possible. Yet, it hasn't happened. The results are evident. Our American school children cannot even associate with the provinces or people of Canada. They know even less of Central and South America. At a time when we in the United States need more than ever before to know about the world community, we don't even know about our North American and South American neighbors. It is sad, indeed!

Some years ago, an educational television colleague of mine in the United States observed that, "**We know more about Red China and Jerusalem than we do about China and Mexico. We must use television to come to know our neighbors, to understand them and they us....Sure, every Canadian National knows who our President is, but do you know who the Canadian Prime Minister is? Think about it.**"

That we, one of the most developed countries in the world might have people residing within our borders who don't know Canada, Central America or South America is frightening. This is to say nothing of our lack of knowledge of Pacific nations, their people and culture.

Interconnection of educational television systems between the United States and North America, Central America or South America should be something that is planned for immediately. Educational television offers the real hope for understanding. The legal problems associated with such an interconnection between the United States and at least Canada seem minimal and should be pursued carefully. A few years ago this writer investigated the legal problems that might be associated with a regular flow of educational television programming matter between the United States and Canada. Writing to Mr. Henry Geller, then General Counsel of the Federal Communications Commission, I learned from Mr. Geller that "**From the standpoint of the Commission, I do not believe that any substantial legal problems would be presented by the proposed** interconnection...." It is now 1972. We still lack interconnection between the United States and Canada, and are even farther away on any education television interconnection between the United States and Central or South America. Meanwhile, our school children keep thinking of these areas of the hemisphere as distant, unrelated areas of the globe. The American school children of today, the adults of tomorrow are sorely lacking information about the people, culture and places of Canada and Central and South America. Ignorance continues while technology continues to advance. This is the irony of it all. One wonders if interconnected, international educational television, that brought continental and international news to the school children of the Americas might not foster greater understanding than we now have.

European and Pacific nations have traditionally looked upon television and radio as media that are vitally important to education and understanding. Regardless of traditional, political, or geographical concerns these nations outside of our area have placed technology in proper perspective to utilization. They know how to utilize media effectively to achieve desired learning results. What may we, in the United States, learn from them?

If we are a world community of people, we must think of television and radio as media that offer the potential of linking us all together. Noncommercial, educational broadcasting would seem to be the natural arena for helping to promote world understanding.

The potential is certainly there, yet the action is not. We must learn from other nations about their use of television in education. We in the United States need to know this so that we may learn to utilize some of the techniques that have been successful elsewhere. The children of today, the adults of tomorrow are too important to forget!

RECOGNIZING DIFFERENCES

Stuart Revill,
North American Representative,
Australian Broadcasting Commission

If there is a common challenge to broadcasters of the Pacific it may lie in recognizing that Pacific nations form a distinct geographical area roughly bordered by Canada, the United States, Latin America, Japan, Malaysia, Singapore, the Philippines, Indonesia, Australia, and New Zealand. Within and about this broadest of regions there exists numerous nations whose broadcasting systems are at varying stages of development...some originally established by colonial powers and now operated independently...others which owe their growth mainly to indigenous effort. While their broad goals may be similar...such as the free dissemination of informational, educational and entertainment programs, it is reasonable to suggest their specific problems may be vastly different in terms, for instance, of the development of creative talent, management resources or simply the provision of funds for operational and capital expenditure. Recognizing these differences, sharing various experiences and discussing means by which specific problems are being solved will lead to closer professional bonds which in turn may lead to understanding between nations themselves.

INTELLIGENCE AS A GLOBAL RESOURCE

Eleanor Rice,
California State University,
San Francisco

The most significant cultural/technological advance in modern civilization is the advent of electric circuitry...the medium of our time.

Electric technology is reshaping and restructuring patterns of social interdependence and every aspect of our personal life. It is forcing us to reconsider and re-evaluate practically every thought, every action, and every institution formerly taken for granted. Everything is changing...you...your family...your neighborhood, your education, your job, your government...and your relation to the rest of us...and we are all changing dramatically.

Societies have always been shaped more by the nature of the media by which men communicate than by the content of the communication. The alphabet, for instance, is a technology that is absorbed by the very young child in a completely unconscious manner, by osmosis so to speak. Words and the meaning of words predispose the child to think and act automatically in certain ways. The alphabet and print technology fostered and encouraged a fragmenting process, a process of specialism and of detachment. Electric technology fosters and encourages unification and involvement. It is impossible to understand social and cultural changes without a knowledge of the workings of media.

The older training of observation become quite irrelevant in this new time, because it is based on psychological responses and concepts conditioned by the former technology...mechanization.

Innumerable confusions and a profound feeling of despair invariably emerge in periods of technological and cultural transition...our **"Age of Anxiety"** is, in great part, the result of trying to do today's job with yesterday's tools...with yesterday's concepts...yesterday's ideas. Youth instinctively understands the present environment---the electric drama. It lives mythically and in depth. This is the reason for the great alienation between generations. War, revolutions, civil uprisings are interfaces within the new environments created by informational media.

OUR TIME IS A TIME FOR CROSSING BARRIERS,
FOR ERASING OLD CATEGORIES .... FOR PROBING AROUND.

We have already reached a point where remedial control, born out of knowledge of media and their total effects on all of us, must be exerted! How shall the new environment be programmed...now that we have become the unwitting work-force for social change? What will happen when intelligence is recognized as global resources?

SOVIET-AMERICAN EXCHANGE

Richard T. Roth,
California State University,
San Francisco

Cosmonaut and Astronaut and television viewer, we have all seen our gleaming sphere from the vantage of space. What has overwhelmed us is the beauty of our planet and the oneness of the earth body. Our new view of the Earth seems to validify what experience in this most brutal of centuries is telling us: we are all brothers on this Earth body, what affects the least of us sooner or later affects all of us.

War, we have found, is not just a local disease, but a malignant growth that must be removed before the rest of body Earth is terminally affected. There is no winner, no loot, no glory in war today, only pain for all sides, and if left unchecked, mushroom clouds of death.

We have discovered also that though we fence our land and call it our own, it is not ours to own. The land and the seas and the skies do not exist merely to serve one people, one country, or even one species. For when one is served above all, eventually all will suffer. Thus, we all must recognize that interdependency is both our strength and the natural order of things.

Hopefully, the Soviet Union and the United States are now on the verge of entering an era of new and better relations. Hopefully, both of our countries are ready to state that the age of enmity is dead of necessity, the age of mere co-existence is dead of necessity, and now we are entering an age of cooperation. If this is so, it stands to reason that broadcasting should be the vanguard of this new age. In a sense, the message should become the medium - cooperation should begin with communication.

I would like to propose that the Soviet and American governments begin negotiations toward the purpose of implementing an exchange of television programs. These programs would be produced by either the United State Information Agency, the Corporation for Public Broadcasting or a privately contracted company and a Soviet counterpart. They would serve to spread knowledge of the governments, cultures and peoples of both countries much in the same manner as the presently published exchange magazines, ***Soviet Life*** and ***America***. Their advantage, of course, would be in their immediacy and wider distribution.

Going a step further, I would like to suggest a broad format for the programs:

The programs would be an hour in length. Each program for viewing in each separate country would be put together by two separate production units, one unit composed of Russians, one unit of Americans. For example, a program made for a Russian viewing audience would contain in its first half hour a report on the American scene by a Russian unit, in the second half hour the American unit would present a report on the same or a different subject. Both units would be completely free to report what they see. Only good taste would dictate self-censorship. Under this arrangement, neither country need fear that its view of a selected situation would not be told.

It is time we take a good look at each other. It is time that we realize that behind the two-dimensional figures of Uncle Sam and the Russian Bear there are millions of varied individuals, each perhaps a little afraid of each other, but each sharing the same yearnings for peace and brotherhood. If we wish to put a final end to the cold war we must begin by taking off our winter's coats and revealing to each other our pride and our problems.

LATIN AMERICAN AGENCY NEEDED

Richard Veith,
California State University,
San Francisco

The United States, generally, is disturbingly out of contact with Latin America. Although it is never a good idea to generalize about the nations of Central and South America, certain broad statements can be made. Latin America is vibrant, changing, on the move. The nations of Latin America contain extensive resources in people and materials. The population of Latin America will almost assuredly double by the end of the decade. And yet, U.S. media presentation of Latin American events is minimal.

The countries of Central and South America seem, with justification, to be drawing away from the powerful, domineering influence of the United States. The recent meeting of the Canadian Association for Latin America (Montreal, October, 1971) revealed that Latin America has experienced higher standards and increased aspirations without being able to accumulate the necessary capital or the necessary increase and diversification of the production of goods. Such inequities may well have been caused, to a substantial degree, by contact with the United States and U.S. economic and foreign trade policies.

But now is not the time for Latin America to ignore the U.S. Aside from the fact that U.S. foreign trade policies still vitally affect the economic balance of some Latin American nations, tension and misunderstanding between a developed country and neighboring less developed countries will increase if knowledge of each other is restricted.

Although it is acknowledged that using the appellation **"Latin America"** to refer to a variety of nations often distorts reality, it seems highly advisable for smaller nations to present a unified front in dealing with large developed nations. The United Nations Conferences on Trade and Development (Geneva, 1964; New Delhi, 1968; Santiago, 1972) have supported this position in individual speeches and by implication.

Consequently, it is extremely desirable, if not imperative, that the communications media of Latin America form a unified, far-reaching agency to present Latin American views, situations, and opinions to the U.S. public. The communications media of the United States, by themselves, cannot (or will not) do the job.

MUSTS FOR AMERICAN BROADCASTING

Kazuto Yoshida, Director, NHK,
General Bureau for America

Broadcasting in America must take a definite initiative to overcome what Mr. Walter Cronkite referred to as **"the wall of minds"** which block better understanding between the peoples of America and the rest of the world, especially in the countries of the Pacific area.

Spectacular television pictures transmitted by satellite from China have indeed helped enormously to remove, or lower the great wall of minds that has existed among the masses of the world.

In the case of Vietnam, the impact of television has been particularly strong on the public attitude, which eventually led to the shift of Government policy.

China and Vietnam may be two brilliant triumphs of American mass communication that has been successful in overcoming the barriers of misconceptions, misunderstanding and prejudices among people and in bringing home the realities of these countries.

But there are still a great many more walls of minds between America and the other countries of the Pacific area. The situations in these other countries may not be as spectacular or crucial as those in Vietnam or China.

But they are still just as important...possibly, even dangerous.

For instance, the lack of American understanding about Japan, where I come from, is one of the salient examples.

Professor Zbigniew Brzezinski says in his recent book about Japan, **The Fragile Blossom** , **"American reporting of Japan is disproportionately lower than American reporting of European matters...An American reads five times as much about West Germany as he reads about Japan. An average Japanese reads about the United States on the front page of his newspaper everyday...Also, American studies of Japan lag behind Soviet studies. This breeds insensitivity and cultivates ignorance which is simply incompatible with the fact American-Japanese ties are the most important ties in the Asia context."**

I believe that what Professor Brzezinski has said about the inadequacy of American understanding about Japan holds true throughout all the Pacific area, perhaps, again, with the possible exception of Vietnam and China.

I would like to appeal to the broadcasters of America to pay closer and more consistent attention to the developments in this area. This need is even more urgent at a time when the American role in the Pacific area appears to be changing. Better understanding on the part of the American public about the realities and the needs of this area will help create healthier and more constructive relations with these countries.

Broadcasters of America and the Pacific neighbors can work together toward this goal on a mutually beneficial basis. We can assist each other's coverage team. We can co-produce a variety of television or radio programs, such as documentaries or even dramatic series.

Another way would be to promote the exchange of television programs. American television programs are being put on the air almost every day in Japan and, I assume, in many other countries of the Pacific area. An American seldom sees television programs produced in foreign countries. We must work to change this imbalance.

On April 7, 1972, a group of broadcasting executives and government officials representing Japan and the United States met in New York to discuss the possibilities of showing the American audiences samples of Japanese television programs, particularly educational and cultural. It is possible that some of these programs will be presented on a non-profit basis.

I believe that this meeting was a very significant one. It could well be the first step toward a closer, more meaningful, relation among broadcasters of the Pacific family.

BROADCASTING FACILITIES OF PACIFIC NATIONS

Kingdom of AFGHANISTAN

Population: 17,124,583

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	14	76,000	4.2

Radio in Afghanistan is operated by Radio Kabul, a government concern supervised by the Ministry of Information and Culture. In 1969, there were fourteen radio transmitters in the country. The main transmitters are located in Kabul, with subsidiary radio stations in three other principal cities.

There is no television in Afghanistan.

American SAMOA

Population 31,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	8	1,000	32
TELEVISION	1	3,000	96

Radio on American Samoa is government controlled. There is one station, WUUV, located at Leone in West Tutulia. This station broadcasts 16 hours a day and is regulated by the Federal Communications Commission.

Television is also government regulated and controlled. There is one television station, KVUV, with studios at the Instructional Resources Center in Utelei. It broadcasts 13 hours daily, providing classroom education during daylight hours and adult education in the evenings.

Educational television was started in September of 1964. The system broadcasts education for the public schools.

Western SAMOA

Population 152,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	1	1,500	9.8
TELEVISION	---	50	1.6

Radio is government controlled. The Western Samoan Broadcasting Service was set up at Apia in 1948. There presently is one station in operation. In 1968, there were 1,500 receivers. Programs are broadcast in English and Samoan. Radio telephone services link Western Samoa to American Samoa, Fiji, New Zealand, Australia, Canada, United States, and the United Kingdom. In 1970, there were 1,800 subscribers to this service.

All television is received from American Samoa.

AUSTRALIA

Population 12,552,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	198	2,625,000	209
TELEVISION	86	2,950,000	235

Both radio and television services operate under the Broadcasting and Television Act 1942-1969, which states that radio and television shall operate nationally and commercially. National services are provided by the Australian Broadcasting Commission (ABC), which is responsible for program material. National transmitters are operated by the Postmaster General's Department, which also licenses commercial radio and television.

The Australian Broadcasting Control Board, operating under the jurisdiction of the Postmaster General, consists of five members appointed by the Governor-General, two of whom are part-time members. The purpose of the Board is to determine the situation, operating power and frequency of stations. Regarding commercial stations, the Board is responsible for ensuring that adequate programs are provided, prescribing program standards which includes advertising and equipment operations, and for determining hours of service. It advises on matters of broadcasting policy and holds public inquiries into applications for commercial licenses.

By June 30, 1970, broadcasting services were being provided by 188 medium-frequency radio stations, and by ten high-frequency services for listeners in sparsely populated areas such as the north of Western Australia, the Northern Territory, northern and central Queensland, Papau-New Guinea, and the adjacent islands.

The first television station was TCN 9 in Sydney, which began in 1956. There were 86 television stations by June 30, 1970, of which 45 were commercial.

Licenses are issued by the Postmaster General at an initial cost of $200 and $200 per year thereafter for television and $50 initially and $50 yearly as a follow-up for radio. In addition, both media are charged a yearly percentage which is 1 percent up to $1,000,000 gross; 2 percent up to $2,000,000 gross; 3 percent up to $4,000,000 gross; and 4% over $4,000,000. Licenses are granted for five years from the date of issue for broadcasting stations, after which they are renewed annually.

BRUNEI

Population: 112,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		12,000	107
TELEVISION	None		

All forms of communication in Brunei are government controlled. The Brunei Broadcasting and Information Service began broadcasting experimentally in 1957, and on a regular basis in 1958.

A main service is broadcast from Tutong while a regional service operates from Kuala Belait. The two services are transmitted on medium wave in Malay, English, and Chinese. Locally produced live programs are transmitted for more than 25 hours a week. Transcriptions from the BBC, Radio Malaya, the Voice of America, the United Nations and Radio Nederland are also used.

BURMA

Population: 26,980,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	4 AM 4 FM	398,500	14
TELEVISION	None		

Radio broadcasting began in 1949. Broadcasting is owned by the Burma Broadcasting Service and directed by the Ministry of Information. Radio receivers are subject to a license fee.

Programs are broadcast in Burmese, Hindustani and nine local languages. Thirty percent of broadcast time is devoted to news, 10 percent to talks, and 60 percent to entertainment.

The introduction of television is being considered.

CANADA
Population 21,324,000 (1971)

	Transmitters	Receivers	Receivers per 1,000
RADIO	210 AM	14,740,000	699 (approximately)
	30 PM		
TELEVISION	541	6,630,000(BW)	310
		1,070,000(C)	50

There are two general broadcast systems operating in Canada: The publicly owned Canadian Broadcast Corporation (CBC), and a large number of independent stations and networks. The Canadian Television Network, Ltd., (CTV), is the largest commercial network in Canada.

Canadian radio coverage is virtually complete; 98 percent of Canadian households own radios. CBC operates two networks. Trans-Canada is the English network. It serves English-language audiences from coast-to-coast. The Second network, Radio Canada, serves French listeners in Quebec, Ontario, New Brunswick, and the Prairie Provinces. Trans-Canada consists of 27 CBC and 79 privately-owned affiliates. Radio-Canada has four CBC owned and 23 private affiliates.

The Canadian Broadcast Corporation began operation in 1952. Today, 97 percent of all Canadian households have televisions, and 20 percent have color sets. Microwave relay systems link all ten Canadian provinces. The CBC is owned by the government and supervised by the Canadian Radio-Television Commission. The CRTV has the power to issue, amend, and renew Canadian broadcast licenses. There are two networks, one English and one French, as in radio.

In 1960, the Canadian Television Network was formed. It was Canada's first private TV network. CTV reaches about 70 percent of the Canadian TV audience.

Canada has been involved since 1962, with a series of cooperative communications satellites with the United States. In 1975, Canada, in partnership with the United States, will launch a Cooperative Applications Satellite (CAS-C), which will open up higher frenquency ranges for radio and television transmissions.

CEYLON

Population 12.5 million

	Transmitters	Receivers	Receivers per 1,000
RADIO	37	435,000	3.4
TELEVISION	NONE		

Radio in Ceylon is owned and operated by the government (Ceylon Broadcasting Corporation). There are two distinct services, national and commercial.

The National Service transmits three different programs: Ceylonese, Tamil and English. The weekly allocation of each program being 71-1/2, 65-1/4, and 45 hours, respectively. School broadcasts are carried on all three programs, and are intended for children of all age groups up to 18. There are also daily rural programs and regular audit education broadcasts.

News bulletins account for 9.8 percent of total broadcasting time in the Ceylonese Programme, 11 percent on the Tamil, and 7.2 percent on the English Programme. The latter also includes BBC relays.

The second main service, Commercial, began in 1950. It now consists of programs in Ceylonese, Tamil, and English for listeners in Ceylon and transmission in English, Hindi, and Tamil for listeners abroad. These include commercial advertisements.

In 1950, the Ceylon Rediffusion Service, Ltd., (a subsidiary of Rediffusion, Ltd., London), was granted a 20-year license to operate systems for relaying Radio Ceylon and other programs.

Republic of CHILE

Population 9,780,000 (1970)

	Transmitters	Receivers	Receivers per 1,000
RADIO	218	2,500,000 (1970)	255.6
TELEVISION	3	400,000	40.9

Radio is a major force in Chilean Society. Broadcasts can be received virtually anywhere in the country, and it is estimated that about 90 percent of Chilean homes have a radio. Such extensive coverage in the elongated country is not new; seven years ago, half as many stations as today already provided satisfactory coverage throughout Chile. For many years, the Ministry of Education has produced school programs to be broadcast by private stations; and, more recently, the government-subsidized Institute of Rural Education, a private organization, has prepared additional programs for rural schools, to be used along with those of the Ministry.

Almost all of the radio stations are commercially operated, with the exception of several university stations and a military station in the Straits of Magellan.

Television broadcasting falls far behind radio in terms of impact on Chilean society. No commercial stations are allowed. The Universidad Catolica operates one station in Santiago and a sister station in Valparaiso, and the Universidad de Chile has a station in Santiago. Universidad Catolica began telecasts in 1958, and Universidad Catolica two years later. Both present educational and cultural programs, but a relatively small segment of the population own television sets.

Television in Chile uses a 525-line standard.

Republic of CHINA
Population 14,704,735

	Transmitters	Receivers	Receivers per 1,000
RADIO	80 (25 relay)	1,427,623	97
TELEVISION	4 (3 low power)	420,000 (B&W)	29

Taiwan probably has the world's largest number of radio stations per capita. The programming of radio stations is operated under the supervision of the Bureau of Cultural Affairs, Ministry of Education. But the technical aspects, the assigning of channels, regulated by the Ministry of Communication. Radios are requested with the Ministry of Communications and owners are required to pay an annual fee of NT$30. There were 36 broadcasting companies, 80 radio stations and 25 relay stations in June, 1970. There is at least one in every county and municipality.

BROADCASTING CORPORATION OF CHINA: The largest radio network in Taiwan. It is privately owned but under government contract. There are three systems in BCC's service. (1) The overseas service known as the Voice of Free China; it is on the air some 550 hours daily in 17 languages and dialects. (2) The Mainland Service, known as the central broadcasting station, offers 52 programs daily with the accent on news. (3) The Domestic Service: There are three island-wide domestic networks broadcasting in Mandarin and Amoy dialect. One of them is primarily educational.

ARMED FORCES RADIO NETWORK: Operates twelve stations.

FU HSIUNG RADIO NETWORK: Operates thirteen stations.

CHENG SHENG BROADCASTING COMPANY: Operates six stations.

Most of the remainder are stations of 1 to 3 Kw and total programming is about 1,500 hours daily. An analysis of program content of 80 radio stations shows that 10 percent of air time is devoted to news, 15 percent to education, 50 percent to entertainment, 5 percent to community service, and 20 percent to advertising.

There are three television networks in Taiwan. They are operated under the supervision of the Bureau of Cultural Affairs, Ministry of Education. Program selection is governed by rules and regulations based on Japanese and United States codes. The three networks are:

TAIWAN TELEVISION ENTERPRISE, LTD. The first private commercial TV station in Taiwan. It went on the air in 1962. Majority of programs are drama and variety shows. Eighty percent of TTV's income comes from advertisement, the rest from selling its self-produced TV sets.

CHINA TELEVISION COMPANY, LTD. The second commercial television began in 1969. At least 50 percent of the programs are Drama or variety shows.

CHINESE TELEVISION SERVICE. This new educational network went on the air in October, 1971. It was formerly the National Educational Television Station.

Dramatic programs are very popular in Taiwan. There are Peiping operas, Mandarin Dramas, Taiwanese dialect shows, children's dramas, and puppet shows. Since July, 1970, soap operas have been aired. They are adapted from famous novels and are the most popular programs. More than half of the commercial broadcasts are live: news, dramas, children's and homemaking programs, Chinese opera, sports, quizzes, and singing, and dancing programs.

People's Republic of CHINA
Population 740 Million (est. 1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	233 (est.)	6,991,200 wireless (est.) 8,800 wired (est.)	9.46 (est.)
TELEVISION	30	300,000	.41

There is little information available about radio in the Peoples' Republic of China. But it is known that the system contains home service by the Central Peoples' Broadcasting Station, and that there are at least 30 such stations including Peking, Shanghai, Hopei, and Canton. All broadcasting stations are owned by the government.

Radio is utilized in China as an important part of communication within the large and centrally located populations and within the vast, sparsely populated areas. The Hsinhua (New China) Broadcasting Station, the first "Peoples" radio installation, was established in Yenan in September, 1945, amid "numerous technical difficulties". During the Civil War several stations (KMT) were seized, and within a few years (1949), the Communist Government operated 49 such units, 38 of which had been set up within the last year. By 1950, 58 stations were in operation, and 13 more were added by 1952.

Stations currently in operation broadcast National and International news, and provide educational, cultural, athletic, and entertainment programs. Regular broadcasting also includes daily exercises in Maoist thought and action, as well as foreign language instruction. More recently, since 1964, Radio Peking has endorsed and sponsored educational instruction for the Peking residents in collaboration with the University of Peking.

- - - -

Information on Communist Chinese television is as sparse as that of radio, but it is known that the medium is completely owned by the government. At last count (1970), there were 100,000 television sets. The system, referred to as vision-sound, began in Peking in May, 1958. Additional stations followed in Shanghai, Canton, Changchun and Shenyan. There are four relay stations (Changi, Soochow, Tangshan, and Wush), and 17 experimental stations. All together, the Peoples' Republic operates 30 television stations.

Republic of COLOMBIA
Population 21,120,000 (1970 est.)

	Transmitters	Receivers	Receivers per 1,000
RADIO	316 am 134 fm	2,159,000 (1965)	153.1 (1965 est.)
TELEVISION	16	600,000	28.4

Radio stations in Colombia are privately owned for the most part; the relatively few government stations are, however, fairly well distributed throughout the country, offering news, commentary, and educational and cultural programs. In addition to its own stations, the government reserves the right to use private stations for "cultural and informational" broadcasts.

Privately owned stations are both commercial and non-commercial. The commercial stations present mostly news, music, and political commentary, with advertising restricted to 20 percent or less of air time. Almost all of the non-commercial stations belong to the Accion Cultural Popular (ACP), and have been subsidized by the national government and UNESCO. The ACP broadcasts consist primarily of elementary education, to be used in conjunction with organized classes.

Television in Colombia is government owned, and operates on a 525-line standard. Stations are evenly distributed throughout the populated areas of the country and their purpose is education. However, an increasing amount of commercial broadcasting is necessarily being carried.

COOK ISLANDS
Population: 24,000 (1970)

	Transmitters	Receivers	Receivers per 1,000
RADIO	1	2,000	105.2
TELEVISION	0		

The Cook Islands constitute 93 square miles of land and sand sprinkled across 750,000 square miles of ocean. Fifteen specks dot the map between Tahiti and Samoa. The largest island is 26 square miles, and the smallest a minuscule 100 acres.

Radio commmunication has largely removed the former isolation of the islands, there being now no permanently inhabited island without a radio station. No trans-ocean cables touch the group. A radio station under the control of the administration, is established at Barotonga, with sub-stations at all the other inhabited islands. There is direct communication with New Zealand and other Pacific Territories.

Radio Rorotonga broadcasts for 32-1/2 hours each week from 10:30 a.m. to 1:00 p.m. and 6:00 p.m. to 10:00 p.m., five days a week.

In mid-1967, no broadcasts were made on weekends, but it was proposed to commence Saturday broadcasts in the near future. Each session includes a news bulletin.

The shortwave division of the New Zealand Broadcasting Service transmits programs nightly to the Pacific area. These include items of interest for the Cook Islands.

Republic of COSTA RICA

Population 1,800,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	51 am 7 fm	650,000	361.1
TELEVISION	4 5 repeaters	120,000 b/w 200 color	66.8

Radio broadcasts have been the primary source of news and information for most of Costa Rica since the mid-fifties, when the number of radios began to increase rapidly. This increase was probably due to extensive importation of Japanese transistor radios. Since radio is the least expensive of the mass media, it has been especially important as a medium of communication for people in the lower economic classes and those in rural areas. Even though rugged terrain limits the penetration of AM signals, broadcast stations are well-distributed; the nation's capital, San Jose, has over a dozen stations, and each provincial capital has at least one station.

Most of the radio stations are commercially operated, and feature popular music and news. The trend lately, however, has been for stations to specialize in one area of interest, e.g., sports. Some private, noncommercial stations are owned by the Catholic Church, Protestant churches, and the University of Costa Rica; the latter's broadcasts include a good deal of classical music and language instruction. The government has one rather large station in San Jose, and a smaller one in Colorado.

Television began in May, 1960, when Televisora de Costa Rica went on the air in San Jose. Televisora now has repeaters, or relay stations, in Palmira, Villa Mills, Turrialba, and Golfito. The company is associated with the Central American Network, and is 35 percent owned by the American Broadcasting Company, International. Another station, Radio Television Tic-Tac, began in 1962, and has a repeater for another channel. Two other stations also operate in San Jose.

Television programs are imported from Mexico and the United States on a regular basis. A mid-60's study concluded that generally 65 percent of air time is devoted to entertainment, 20 percent to news, and 10 percent to education. In 1969, a microwave link with Panama was established to exchange television programs.

Republic of ECUADOR

Population 6,093,000 (1970 est.)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	312 am 4 fm	650,000	106.6
TELEVISION	8	110,000	19

Most radio stations in Ecuador are privately owned and operated; only a handful of stations are controlled by government agencies, including federal and municipal organizations. The national government operates two stations for cultural purposes, and cooperates with private non-commercial stations in international broadcasting activities.

A significant number of the privately owned stations are the non-commercial radio stations (HCJB) of the World Radio Missionary Fellowship. Half of the a.m. stations in Quito are Fellowship owned, with most of the broadcasting stations in the country being located in or near either Quito or Guayaquil.

Television in Ecuador is privately owned, and operates on a 525-line standard. The first telecast was in May, 1960, and the number of facilities has increased steadily since then. Stations are now located in Guayaquil, Quito, Ambata, and Cuenca. One non-commercial station, with a repeater, is operated by the World Radio Missionary Fellowship.

Republic of EL SALVADOR

Population 3,534,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	67	1,000,000	282.9
TELEVISION	4 1 secondary	100,000	28.2

Radio has been the one mass communication medium to reach most of the population. Although nearly half of the stations in the country are concentrated near, or in, the capital, San Salvador, a virtual handful attract most of the listeners, both in the city and in the interior, which is served by relay transmitters. Most of the stations are privately owned and tend to rely heavily on entertainment programs (music, sports, serial dramas), although news, commentary, religious and educational programs are also generally carried.

The government radio station, YSS "Alma Cuscatleca," restricts its broadcasts chiefly to classical music, education, and official announcements. The government also requires all private stations to air official news bulletins.

Television stations have doubled in number in the last few years. A publicly owned station concentrates on instructional programs. The commercial stations have in the past used a good deal of taped material from Mexico and the United States, but this is changing. Television coverage is extensive in the San Salvador area, but is hindered to some degree by mountains in the interior.

FIJI

Population 520,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	12	45,000	88
TELEVISION	None		

Fiji is a British Crown Colony located in the South Pacific. It is comprised of about 320 islands of varying size, of which about 105 are inhabited.

Broadcasting is conducted by the Fiji Broadcasting Commission, a body of eight members. The commission receives part of its revenue from advertisments and part from license fees. Programming is in Fijian, Hindustani, and English. Apart from an hour's closedown on four afternoons a week, broadcasting is continuous, 16-1/2 hours daily.

Programming includes news, entertainment, and educational content. During school terms, educational programs are broadcast three days a week. These programs are controlled by the Education Department, with transmission time provided free by the Broadcasting Commission.

French POLYNESIA

Population 90,000 (1966)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO			
TELEVISION	1 (2 low-power)	8,000	

Radio broadcasting for the 130 islands of French Polynesia is provided by Radio Tahiti transmitting from Papeete, the provincial capital. Radio Tahiti is financed by the French government, and is on the air 65-1/2 hours a week in both French and Tahitian.

The facilities and talents of Radio Tahiti are also used to prepare broadcasts for Radio Noumea for Tahitians living in New Caledonia and New Hebrides. There are three radio stations on the islands.

French Polynesia began television in 1966, with Radiodiffusion-Television Francaise, operating as an extension of the Radio Tahiti organization. It is national, government financed and non-commercial. The viewer is offered drama, variety, music, children's and educational programming from 6:00 to 9:30 p.m. daily. In 1970, there were 8,000 television sets in French Polynesia. Television transmissions are relayed by two stations.

GILBERT and ELLICE ISLANDS

Population: 56,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		2,500	44
TELEVISION	None		

The Gilbert and Ellice Islands Broadcasting Service (Radio Tarawa), is government operated and was established in 1954. Programs in English, Gilbertese and Samoan are broadcast daily. The broadcasts consist mainly of recordings and BBC transcriptions. News bulletins are given in the three languages in use in the Colony and government announcements are broadcast whenever required. Some schools are equipped with radio receivers.

GUAM

Population: 86,926

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		85,000	988
TELEVISION	2	30,000	350

Radio transmission first began in 1954, with one AM station, with an additional FM station in 1956. The stations broadcast daily in English, Chamorro, and Tagalog. The United States Air Force operates a 250-watt medium-wave transmitter that programs exclusively in English.

There is one television station (KUAM-TV), established in August, 1956, and is affiliated with CBS, NBC, and ABC. The United States Air Force also operates a station which mainly relays the programs of KUAM-TV.

Republic of GUATEMALA

Population 5,188,981 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	70	216,000 (1970)	41.6
TELEVISION	2 3 secondary	114,000 b/w 5,000 color	22.9

Radio broadcasting in Guatemala is largely privately owned and commercially operated. The government, however, does operate some 13 stations, whose programs offer such things as information for technical aides in agriculture. Government interest in using radio, and television, for educational purposes has been quite strong; unfortunately, though, problems of politics, economy, and geography have been difficult to surmount.

Television began in Guatemala in May of 1956, when Radio-Television Guatemala, a private corporation, went on the air. Two years later, the government initiated Television Nacional, which also operates on a commercial basis. Both stations, located in Guatemala City, devote substantial portions of time to news, documentary, and educational programs; almost half of Television Nacional's air time is taken up by newscasts.

Secondary transmitters relay television programs from the studios in Guatemala City to other parts of the country. A 525-line standard is used.

Republic of HONDURAS
Population 2,582,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	80	275,000 (1970)	135.9 (est.)
TELEVISION	5	45,000	17.4

Radio in Honduras has become an effective means of distributing information and breaking down barriers previously sustained by a low literacy level and poor transportation. The fact that large numbers of people are reached by broadcasts is due in part to many receivers being located in public areas to facilitate group listening. All stations are commercially operated with the exception of four stations owned by religious groups. Generally, commercial stations use a substantial amount of material supplied by foreign information and cultural agencies.

Television is privately owned and operated. Telecasts began in 1959, from Televisora Hondurena in Tegucigalpa. Besides another station now in Tegucigalpa, two stations are located in San Pedro Sula, one of which repeats Televisora Hondurena broadcasts originating in Tegucigalpa. Another such repeater is located in Siguatepeque.

Hondurian television uses a 525-line standard.

HONG KONG
Population 4 Million

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	2 AM	716,000	179.00
TELEVISION	3 1 cc.	467,000	116.75

Radio Hong Kong is a government department and offers no commercial enterprise. It is the oldest (1928) radio station in the colony. The second radio station, Commercial Radio, relies heavily on local advertising. Both stations transmit programs in Chinese and English.

Radio Hong Kong broadcasts its programs 17 hours a day on medium-wave and on VHF/FM. There is also a short-wave service in Chinese for the fishing fleets. Most of the engineering services for Radio Hong Kong have been housed in Mercury House since 1951.

The Commercial Broadcasting Company, Ltd., is similar to its competitor in content, with Chinese programming aimed at educating the very old and the very young. English programming, however, is concerned with the middle group of native and adopted Westerners.

The television industry in Hong Kong operates a CCIR 625-line standard (closed-circuit system: British 405-line standard) and utilizes approximately 150,000 sets (1970).

The wired sound and television systems are supplied by Rediffusion (Hong Kong) Ltd., which is a branch subsidiary of the central British organization. This cable system operates on a monthly fee of $10 per speaker, and offers several channel choices. The broadcast comprises over 75 hours per day of programming (Chinese and English), and offers a variety of news, educational, and entertainment programs. Nearly 25 percent of Rediffusion sound programs are commercially sponsored.

A wireless television franchise was awarded to both the JADE and the PEARL networks in November of 1967, after successfully overcoming six other applicants. The awards were made by the Television Authority which, based on the Television Ordinance of 1964 (No. 32), is responsible for program content in keeping with public demand and proper standards. Such television service is sponsored by commercials, and is subject to renewal at the expiration of each five-year period.

INDIA

Population 537,000,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	100 (approx.)	9,282,349	19
TELEVISION	1	21,000	0.4

Broadcasting in India is a government monopoly. The only radio broadcasting organization is All-India Radio, controlled by the Ministry of Information and Broadcasting. All-India's major task is the service of a population with diverse languages and dialects. It broadcasts over one million hours per year in the main languages of Hindi, Gujerati, Marathi, Telugu, Urdu, Bengali, Malayalam plus 51 local languages and 82 tribal dialects. All-India Radio (AIR) serves to reach rural people with information and educational services. In outlying villages, community listening sets are used. The programming is a mixture of Indian music, news, and education.

AIR also operates the one broadcasting television facility in New Delhi. It was begun in 1959, as part of a UNESCO project to use television as an educational tool in undeveloped countries. Serving rural villages in government installed "tele-clubs" (similar to community radio listening set-ups), it programs general information, school broadcasts, and news of agricultural methods and innovation.

Only 250 of India's half million villages can be reached by the centrally located transmitter. In consequence, the India government has been considering two approaches: first, the establishing of a National satellite system that would increase the present range of transmission, and second, a coaxial cable linkage that would have the advantage of being a totally Indian plan without the problems of foreign interference (the satellite would be launched by the United States). The Indian government has a goal of 90 percent coverage of the population.

INDONESIA

Population 115,000,000 (1968)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	69	2,500,000	21.8 (approx.)
TELEVISION	4 (1 low-power)	75,000	.65

Radio Republik Indonesia, controlled by the Ministry of Information, operates 62 transmitters in studios distributed over six islands. All transmitters are short-wave or tropical-wave. Two national programs are broadcast simultaneously at Djakarta: Regional or local stations which are independent and produce their own programs; and Domestic programs, which include news, entertainment, school and educational programs.

There is an overseas service which beams programs to Southeast Asia, Oceania, the Middle East and Europe.

The Radio Broadcasting Council, established in 1954, advises the Minister of Information on methods of improving program content.

Television is government controlled. Telivisi Republik Indonesia was formed at Djakarta in 1962. These are stations which carry mainly news and education.

LAOS

Population 2,893,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	6	45,000	15.5 (approx.)
TELEVISION	None		

Broadcasting in Laos is government controlled, and operated by Radiodiffusion Nationale Lao, at Vientiane. In 1967, the nation operated six radio transmitters with a total of 24 Kw of power.

Programs are broadcast for 5-1/2 hours a day in Laotian and French. News bulletins are given in these two languages as well as English, Vietnamese, Chinese, and Meo, the North Laos dialect.

JAPAN

Population 103,703,552

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	462 (long & med. wave) 249 FM	23,000,000	152
TELEVISION	186	19,000,000(B&W) 5,150,000(Color)	126 34

The idea of radio in Japan started in 1925, with three independent broadcasting stations established in Tokyo, Osaka and Nagoya. Nippon Hoso Kyokai, (NHK, or Japan Broadcasting Corporation), was established in August, 1926, amalgamating these three stations in a single management. NHK's budget is fixed annually by the Japanese Government. Advertising is prohibited and the license fee on receivers constitutes the source of revenue. Its programming output is divided as follows: cultural broadcasts (38.6 percent of total transmitting time), news (19.5 percent), education (19.1 percent), entertainment (15.6 percent), and sports (7.2 percent).

The private broadcasting stations owned by 44 companies are on the air for a total of 147 hours a week. Their programming is divided as follows: advertising (2.5 percent), music and entertainment (59.8 percent), educational and cultural (2.1 percent), news (12.2 percent), sports (3.7 percent). Nearly all commercial stations are closely linked to newspaper groups.

International broadcasting was resumed by NHK in 1952. Today, programs are beamed in 17 directions in some 18 languages throughout the world for a total of 29 hours a day. Of the whole country, 99.5 percent is covered by radio broadcasting and approximately 70 percent of all households are equipped with a receiver.

Regular post-war television broadcasting was first made in 1953, by the publicly owned Japan Broadcasting Corporation (NHK), and by the privately owned commercial concern, Nippon Television Network (NTV). Since then, both public and private television services have developed side by side.

NHK operates a general service, through its national network which covers 81 percent of the population, and an educational service through 13 stations, which covers 42 percent. The general service is on the air for an average of thirteen hours daily, devoting the bulk of its time to news, cultural, and educational programming.

The commercial networks are operated by private stations which are on the air for 10 to 15 hours daily. NTV devotes 13 percent of its time to news, 32.2 percent to educational and cultural programs, 35.8 percent to entertainment, 14.8 percent to sports, 9 percent to advertisement, and 3.3 percent to other types of programming. In 1970, there were 46 commercial television stations and 36 UHF stations, all with color and 525-line resolution.

NHK also supplies educational services broadcast to schools approximately six hours a day.

Republic of KOREA
Population 31,500,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	50 AM 4 FM	1,452,000	46
TELEVISION	7 (15 low-power)	400,000(B&W)	13

With the end of World War II in 1945, the Japanese-controlled radio stations were transferred to the Department of Public Information of the United States Military government and the actual job of programming, and other practical phases of the work were done by the United States military advisors. With the establishment of the Republic of Korea in 1948, Koreans took over the job and reorganized it into the official Korea Broadcasting System (KBS) under the Ministry of Public Information. Prior to the Korean War, KBS was the only radio network with seven local stations. Today, the government-owned KBS has 17 local stations, 25 relay stations, and 14 transmission stations throughout the country, and operates a second national network for educational purposes and an International Network for overseas services.

The Christian Broadcasting System (CBS) had been the first private radio network in Korea until the birth of the Pusan Munhwa Broadcasting Station in 1959. CBS was established in 1954, and was operated on a non-profit basis by a Christian body. It has four affiliated broadcasting stations. Other commercial broadcasters include the above-mentioned Munwha Broadcasting Company which maintains a network of five local stations and seven affiliated stations: the Dong A Broadcasting System which covers Seoul and its vicinity; and the Tongyang Broadcasting Company. The DBS and TBC have been considered prime critics of government policies and are controlled by newspapers.

Generally, radio broadcasting in Korea follows the pattern of Japan in its structure and organization. As in most other countries, Korean radio has had to make changes in order to adapt to the emerging television industry.

Begun from a single television station in 1961, KBS-TV now has a key station in Seoul plus 17 local, 25 relay, and 14 transmission stations throughout the country. KBS-TV as well as the KBS radio network is operated under the Ministry of Culture and Public Information, and financed by a 92-cent per month compulsory fee charged owners of registered sets.

Since its opening in December, 1964, TBC-TV has supplied increased competition for the government-owned KBS in the city of Pusan. TBC-TV places heavy emphasis on entertainment and commercial advertising. Another commercial TV system, MBC-TV, was set up in May, 1969, and now has eight branch stations and follows the same program format as TBC.

Since 1969, the television industry has been locked in a furious competitive struggle, sometimes resulting in a deterioration of program standards.

People's Democratic Republic of KOREA

Population 13,300,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	56 (stations)	1,000,000	75
TELEVISION	2 (experimental)		

In 1968, 98 percent of rural communities were reported to have radio reception facilities. The principal station is in Pyongyang with a transmission strength of 300 kilowatts. Home service includes two programs on the air throughout the day with 20 daily news bulletins. Foreign service broadcasts on shortwave are for about 3-1/2 hours daily in English, Chinese, Korean, and Japanese.

In 1963, with Soviet assistance, television broadcasting began. Two stations are now broadcasting from Pyongyang. Characteristics of the signal include a band-width of 80,000 kilohertz and a 625-line definition. In 1968, television was still at a developmental stage.

MACAO

Population 292,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	3	8,000	27.40
TELEVISION	None		

The population of Macao generates a good deal of enthusiasm for its two radio stations. One station, the Emissora de Radio fusao de Macao (1,200 KC) is a government-controlled station, relying heavily on its home station affiliate in Lisbon, Portugal. Much of its programming originates in its mother country, and is less creative and outgoing than its counterpart, the Emissora Vila Verde which is privately owned in conjunction with commercial interests.

Emissora Vila Verde, broadcasts from two medium-wave transmitters of 1 Kw and 3 Kw, respectively. Programs are in Portuguese and Chinese and include news bulletins in both languages. Revenue is entirely from commercial advertising.

At the moment, there is no television in Macao.

Federation of MALAYSIA

Population: 10,583,000 (1969)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	35 (1968)	427,500	40.4
TELEVISION	12	180,000	17

Radio Malaysia was established in 1946, as a Pan-Malayan body. It is government owned, and headquartered in Kuala Lumpur, with nine regional stations throughout the country. Home service broadcasts are conducted in Malay, English, Tamil and four Chinese dialects. The Overseas Service operates in Indonesian, English, and Mandarin, and will eventually add other Afro-Asian languages. Programming is divided among entertainment, and educational and news broadcasts. Programs for schools are regularly transmitted.

Like radio, television is government owned, and operates under the Ministry of Information and Broadcasting. Radio and television are under separate departments of the Ministry, but have similar programming policies. Broadcasts are in Malay, English, Mandarin and Tamil, but attempts are being made to popularize Malay, the official language, by having all opening, closing and other announcements in that language. Television Malaysia is on the air six hours a day, Monday through Wednesday, and nine hours a day the rest of the week. Many schools are equipped with television receivers to pick up educational programming. Relay stations bring television to almost two-thirds of West Malaysia from Kuala Lumpur, and plans are being made to extend this coverage to the rest of the country. A pilot service has already been established in Sabah.

MEXICO

Population 48,313,438

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	528	10,932,000	230
TELEVISION	90	2,500,000(B&W) 175,000(Color)	185

All communications, including radio and television licensing, are supervised by the Ministry of Communications. Actual government ownership of the broadcasting facility is small. Thirteen transmitters are owned by the government. The bulk of Mexican radio is privately owned and commercial. There are two concentrations of radio transmissions, the first around Mexico City, and the second near the United States border. Stations outside these two areas are generally low-power local operations.

Television broadcasting began in 1950, and has grown rapidly. Color transmission began in January, 1971. Television broadcasting is privately owned and commercial except for one educational station in Mexico City. Telesistema Mexicano, is the major commercial network in Mexico. In 1960, the Federal Law of Radio and Television was established which stated that "all electromagnetic waves are part of the public domain, inalienable, and may be used only under concessions or permits granted by the federal government". Programs must fulfill requirements relating to cultural, educational, political, and moral standards set by the federal law. The law also provides for the establishment of non-commercial, instructional and experimental stations.

MICRONESIA TRUST

Population 100,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	8	6,000	60
TELEVISION	2	1,500	15

In 1950, there was one radio station operating in Micronesia, Radio Guam of the United States Armed Forces with an output of 1 Kw. In 1954, broadcasting service was taken over by a commercial firm which took the call sign KUAM. As of 1962, there were two stations operating, KUAM and an Air Force station with 250 watts of power. Both stations maintained 18-hour schedules. Between 1962 and 1967, the government constructed six radio stations, one in each administrative district, as part of its communications improvement program. By 1969, KUAM on Guam had increased its power to 10 Kw.

Television was introduced in Micronesia in 1956, when KUAM-TV began operations in Agana. In 1958, an Armed Forces relay station was established, also on Guam. In 1962, these two transmitters were servicing 1,300 receivers, all on Guam, with KUAM-TV transmitting 11 hours every day. Some time afterwards, the Armed Forces relay was shut down, leaving KUAM the sole television station until, in 1970, KGTF, a non-profit educational station began operating on channel 12.

NAURU

Population: 7,000

Nauru is a tiny, solitary island girded by a coral reef which provides neither harbor nor anchorage. The small republic lies just 26 miles south of the Equator on longitude 167 E.

The Nauruans dwell on one of the three great phosphatic rock islands of the Pacific. The value of the phosphate rock is almost beyond computation. For fifty years Nauru was administered jointly by Britain, Australia, and New Zealand, with Australia doing the governing for all three. The phosphatic wealth was shared by all while the Nauruans received a royalty.

In 1967, the Nauruans mounted a determined struggle for independence which was granted on January 31, 1968. They now receive the entire 25 million dollar income from the phosphates each year.

The United States Foreign Broadcast Information Service (1971), lists one radio station on Nauru. It is operated by the Nauru Broadcasting Service, (Republic of Nauru) and opened in August, 1968.

NEPAL

Population: 9,752,000

There is one government owned radio station, Radio Nepal, which is located at Kathmandu, the capital. It broadcasts in Nepali, Kindi, Nawari, and English, on both short- and medium-wave frequencies.

NEW CALEDONIA

Population 95,000 (1967)

New Caledonia is a territory of France in the Southwest Pacific. The area of the islands is 7,082 square miles.

Radio Noumea is a government station which programs daily in French. It transmits on three transmitters with a total of 16 Kw of power. The station is operated by the National Office of Radiodiffusion. There are approximately 17,000 radio receiving sets presently in use.

Radiodiffusion Television Francaise, Noumea, began in 1965. It broadcasts about 30 hours weekly on three channels to 8,200 set owners (1970). Reception in Noumea is good, but extension of viewing to the rest of the islands was still in the planning stage in 1967. According to recent estimation, there are 5,000 receiving sets in use.

Republic of NICARAGUA

Population 1,984,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	70	107,000 (1970)	100.8 (est.)
TELEVISION	2 1 secondary	55,000	27.7

The Nicaraguan government owns slightly less than half of the country's radio stations; such stations operate on a network basis.

Nicaragua's three television stations are operated by Television de Nicaragua. YNSA-TV, the country's first television station, began telecasts in 1956. A second station was later added to repeat the broadcasts on another channel. The last station to go on the air was YNTCN, inaugurated in 1969.

A 525-line standard is used for telecasts.

NEW HEBRIDES

Population: 77,983

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		10,000	129
TELEVISION	None		

The New Hebrides Broadcasting Service is a co-operative project under the guidance of the French and English Information Departments. It began operation in August of 1966. Broadcasting hours are quite limited. Programs are broadcast four days a week from 11:30 a.m. to 12:15 p.m., and 7:15 to 8:00 p.m. Broadcasts are in English, French and Pidgin; and, include news, special features and popular music.

NEW ZEALAND

Population: 2,820,814

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	49	690,000	244
TELEVISION	20	625,000	221

There are presently operating in New Zealand, 47 medium-wave radio broadcasting stations and two short-wave transmitters of Radio New Zealand, the latter having 19 assigned frequencies. One of the medium-wave stations is privately owned and operates with the assistance of a subsidy from the Broadcasting Account. Of those remaining, 28 stations broadcast advertising material. No advertising is broadcast on Sundays, Christmas Day or Good Friday.

Programs from national non-commercial stations include all types of music, plays, short stories, serials, sports commentaries and results, talks, documentaries, women's programs, children's programs of entertainment and education, news, and devotional programs.

Commercial stations broadcast music, serials, variety and quiz programs, sports commentaries and results, news and other spoken programs.

Film purchased overseas makes up a substantial portion of television programs. Nevertheless, all stations are active in the exploitation of New Zealand news and talent as much as possible. An analysis of television programs for a week in September, 1967, showed that of the total hours then telecast, 24 percent were devoted to news, talks and information programs (including religion), 9 percent to variety, 21 percent to drama, 13 percent to adventure and westerns, 5 percent to mystery and crime, 11 percent to children's programs, and only 4 percent to sports. Four mobile, outside telecast units have been in use since 1963.

By August of 1967, 74 percent of the homes in New Zealand had television sets. Presently, it is estimated that over 80 percent of the homes have television receivers.

The New Zealand Broadcasting Corporation established in 1961, controls broadcasting in New Zealand.

OKINAWA

Population: 860,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	8	314,600	330
TELEVISION	4	189,000	250

There are eight radio stations in Okinawa, including the Voice of America, which relays broadcasts in English, Chinese, Russian and Korean. Armed Forces Radio operates one station on the island which offers programs for United States military personnel.

The three commercial broadcasting companies, which operate a total of six stations, broadcast in Japanese, English and Chinese. Programming covers a complete range, from entertainment and music shows to news and feature programs.

Television is also commercial, and all programming is in Japanese. The Armed Forces Television Service also operates a station. The Okinawa Public Broadcasting System operates three of the five commercial stations, as well as three relay stations. Two of these stations and all three relay stations are located on other populated islands of the Ryukyu-chain.

PAPUA-NEW GUINEA

Population: 2,148,361

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		65,000	30
TELEVISION	None		

Radio is in the hands of the Australian Broadcasting Commission and the Department of Information and Extension Services. Papua's ABC station was taken over from the Army in 1946. It has three transmitters with a total of 22 Kw of power. New Guinea's first station was established at Rabaul in 1962. Both stations include news, features, entertainment, talk, women's shows, and special programming for native peoples. Transmissions are from 6:00 a.m. until Midnight.

The Department of Information and Extension Services launched its first radio station in 1961. Radio Rabaul broadcasts in Pidgin and local dialects. It broadcasts from 5:00 p.m., daily. This station is run by local natives and was so successful that similar stations have been established in other locations on the island.

PAKISTAN

Population 60,000,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	11	1,203,452	16.6
TELEVISION	5	80,000	1.33

Government owned Radio Pakistan is the central broadcasting facility for Pakistan. It began in 1948. It has a national coverage that spreads centralized news services and programs. There are 68 daily newcasts in 22 languages.

Television was introduced in 1963. Beginning on an experimental basis it progressed until a public, government-controlled station, the Pakistan Television Corporation, was instituted in 1967. Supplied by Japanese technology, this station in Karachi serves a 50-mile radius with its modern equipment. In recent years service has been extended with relay transmitters to cover a larger area of Pakistan.

Republic of PANAMA

Population 1,464,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	107	230,000 (1970)	157.1
TELEVISION	11	157,500	107.5

Radio stations in Panama are privately owned, although subject to careful government censorship at times. Over half of the stations are located in Panama City, the capital and largest urban center. Another major concentration of stations is in Colon, the second largest city; relatively few stations exist elsewhere.

A handful of the privately owned stations are non-commercial, and their orientation is religious and cultural.

Television stations, with the exception of a United States Army station in the Canal Zone, are also privately owned and operated. The television industry has grown extensively during the last decade, experiencing approximately a 300-percent increase in the number of sets since 1963.

Panamanian television uses a 525-line standard.

Republic of PERU

Population 13,586,000 (1970 est.)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	321 am 7 fm	1,819,000	133.9
TELEVISION	32	395,000	29.1

All radio stations in Peru are owned either whole or in part by the government, according to an edict issued in November of 1971. Prior to that, the national government owned twenty stations in the Radio Nacional system. After the 1971 ruling, the government acquired 25 percent ownership of all commercial stations. A small number of non-commercial stations are operated by municipal governments, universities, and religious organizations for educational and cultural purposes.

Television stations also came under government control after the November order, with the government assuming 51 percent ownership. Previous government presence in Peruvian television had been confined to two stations operated by the Ministerio de Educacion, broadcasting educational and cultural programs, and cooperation with several private organizations in experimental television schools.

Networks were partially affected by the 1971 government ruling because of a clause which prohibits a single person or concern from owning more than one television or radio station in each of the 23 states.

Peruvian television uses a 525-line standard.

PHILIPPINES

Population 38,000,493

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		1,230,000	32
TELEVISION	24	415,000	10.8

The Philippines have a large number of broadcasting stations owned by universities, educational organizations, religious groups and private companies. Radio programs are broadcast in English, Tagalog, Chinese, Visayan, Bicol, Spanish and several local dialects. The government operates the Philippines Broadcasting Service, which broadcasts 126 hours per week in three languages. The government also operates a number of stations which comprise the National Civil Defense Administration. Revenues for this network are derived from commercial advertising and government subsidies. One of the religious stations has an extensive overseas service, in addition to its home service. This station broadcasts in fifteen languages and dialects for listeners in the Far East and Pacific Ocean regions. Radio sets are not subject to a license fee. Most schools and town halls have receivers.

The Philippines have five television transmitters. One station is owned and operated under the jurisdiction of the Philippines Broadcasting Service. This station is financed by government subsidy and a limited amount of revenue derived from commercial advertising. Four private companies each own one station. These privately-owned stations derive their entire income from advertising. Four stations, including the government station, are located in Manila. One private station is located in Quezon. All stations transmit on a 525-line definition.

The United States Air Force operates two stations at Luzon, primarily for use by military personnel. Television sets are not subject to a license fee.

SINGAPORE

Population 2,033,500 (1969)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		190,657 (1970)	91
TELEVISION	2	149,000 (1970)	77

Radio Singapore operates as the Department of Broadcasting within the Ministry of Culture and Social Affairs. It broadcasts in Malay (the national language), Tamil, English, and seven Chinese dialects. All its services carry commercials except news, public service, and cultural programs. Radio Singapore also operates a separate FM Stereo Service. The operation produces a wide range of programs, and takes into consideration its many multi-lingual listeners. Rediffusion (Singapore) Ltd., a subsidiary of Rediffusion London, operates two simultaneous wired networks. It originates its own programs in English, Chinese and local languages, and also relays Radio Singapore and the BBC. The BBC Far Eastern station in Singapore relays the Corporation's Asian Service, which is broadcast in 13 languages. The British Forces also operate a short-wave transmitter which broadcasts in English and Indian languages.

The Ministry of Culture and Social Affairs touched off its television operations in 1963. Now there are two channels with a total of 106 weekly transmission hours (1970). Commercial advertising is permitted except in newscasts, special talk, feature and serious music programs. Television Singapore airs a wide variety of programs, including newscasts in all languages. An important part of the operation are experiments in "cross-cultural" appreciation.

British SOLOMON ISLANDS

Population 154,000

The Solomon Islands are a British Protectorate in the Southwestern Pacific. Less than 1,300 of the total population are European or Chinese, and as many as ten languages are spoken on some of the larger islands.

Radio on the Solomon Islands is government owned, and operated by the Solomon Islands Broadcasting Service. Costs are met by paid advertisements and radio-receiver license fees. In 1967, there were three transmitters in use on the island with a total of 1,500 watts. The service is on the air every evening for four hours. There are also occasional afternoon broadcasts of sporting events, and broadcasts to schools. Local news is aired in both English and Pidgin. Programming includes interviews, music, plays, children's shows, sporting events, and BBC and ABC news bulletins. Presently, there are approximately 6,380 radio receivers in use (1970).

There is no television service in the Solomon Islands.

TIMOR

Population 520,000

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	4		
TELEVISION	None		

TIMOR lies at the tip of the Sundra Island chain at the edge of Southeast Asia, a fingernail-shaped group of three islands pointing towards Australia. Six months of the year, Timor is inundated with seasonal rains.

This small island-nation does not have any developed form of broadcasting. There are four wireless stations in Dili, the provincial capital.

Kingdom of THAILAND

Population 35,738,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	36 (1965)	2,775,000 (1970)	80
TELEVISION	9 (1968)	241,000 (1969)	7

Radio in Thailand began as a state monopoly and is still considered subservient to the government. It is controlled by the Public Relations Department. The National Broadcasting Station is financed by government grant, and is designed to be a medium of education as well as entertainment. The Educational Broadcast Service, run by the Ministry of Education offers both evening broadcasts and daytime programs designed for classroom listening. The Thai Television Company, Ltd., a government enterprise, is authorized to operate both radio and television commercially.

Half the population of Thailand is within range of either the Thai Television Company (TTV), or Army Television (ATV), which is operated by the Royal Thai Army. TTV is a government enterprise, with the Public Relations Department owning 55 percent of its stock. Most TTV shows are sponsored, but it is responsible for educational programming as well as entertainment. All municipal schools in the Bangkok-Thon Buri area have television receivers to pick up TTV's educational fare which is prepared by top Thai educators. TTV is planning a national network via microwave, with 16 transmitting stations. ATV follows the same programming policies as TTV, but also offers color programs. Only a very small percentage of ATV programming is concerned with military affairs.

TONGA

Population: 61,889 (1967)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO		6,250	100.8

Tonga is an island kingdom under British protection. It consists of approximately 150 coral and volcanic islands and is located in the South Pacific.

Broadcasting in the nation is government controlled, and operated by the Tonga Broadcasting Commission. Some programs are commercially sponsored. Broadcasting is primarily in English and Tongan, but a small amount of programming is done in Samoan and Fijian. The TBC uses two 10 Kw transmitters. There are 6,250 radio receivers in Tonga, or approximately 100 for every 1,000 people.

There is no television service in Tonga.

UNION OF SOVIET SOCIALISTS REPUBLI

Population: 241,748,000 (1970)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	900 (approx.)	88,000,000	361
TELEVISION	167 (698 low-power)	28,000,000	115

All broadcasting in the USSR is state owned and operated under the authority of the State Committee on Radio Broadcasting and Television.

Radio Moscow is the primary radio broadcasting facility. It beams AM and FM programs on long, medium, short-wave lengths. Radio Moscow serves the metropolitan Moscow area as well as the remote regions of the nation through a system of ground and satellite relay stations. The Radio Moscow domestic service is on the air 545 hours a week in 64 languages. Music occupies 55.3 percent of the total broadcast time, 16 percent is devoted to news, 10.6 percent to socio-political items, 9 percent to literature and drama, 6.6 percent to programs for children and young people and 2.5 percent to other programs. The Radio Moscow external service broadcasts in 55 languages, and ten languages of the USSR. The external service is on the air 24 hours a day and can be received on all continents.

Outside of Moscow, there are 900 broadcasting stations located in all of the 15 republics of the nation. These regional stations offer up to three programs of their own, plus those of Radio Moscow. Locally originating programs are prepared in the regional language.

The most recent technical innovation in Soviet radio is stereophonic broadcasting. FM multiple-stereo is now being heard in Moscow and Leningrad, and Riga, Latvia.

The first telecast in the Soviet Union was made in 1931, and seven years later, stations began operating regularly in Moscow and Leningrad. A third station in Kiev was commissioned in 1951. The largest television tower in the world (1,700 feet) landmarks the heart of Soviet television, the Ostankino Television Center in Moscow. From this modern, expansive facility, four transmission signals originate. Two of the channels are mainly for local consumption. The other two are relayed throughout the USSR.

The Soviet Union's 130 local originating stations follow a format similar to that of Ostankino. The local stations carry the two national channels from Central Television and produce one or two channels of their own.

Much of Soviet television stresses the educational uses of the medium. Academic courses are offered for high school and college students. Training courses for factory workers, talks on agriculture for farmers, and political education for the general audience are also offered. However, the use of television as an in-school instructional device is limited.

Color television was introduced in 1966. Soviet television is now broadcast in color to 26 cities. The French Secam system which uses a 625-line definition is utilized.

UNITED STATES OF AMERICA

Population: 203,184,772

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	4,370 AM 2,260 FM	276,500,000	1,000
TELEVISION	511 VHF 185 UHF	61,400,000 bw 31,300,000 color	406

Broadcasting in the United States is both extensive and pervasive. Approximately, 95 percent of the broadcast stations derive their entire revenue from advertising. The exceptions to this are some 200 educational stations, the Voice of America (which beams its programs to other countries), the Armed Forces Radio and Television Service, and the government's international broadcasting services, operated by the United States Information Agency.

The Federal Communications Commission regulates all broadcasting activity, allocating frequencies and granting licenses.

Three major networks dominate television broadcasting and are a substantial force in radio broadcasting. The NBC network (National Broadcasting Company), began with regular hook-ups in 1926, between 24 stations. The Columbia Broadcasting System (CBS) was organized soon thereafter. The third major network, ABC (American Broadcasting Company), was formed when the FCC ordered NBC to divest itself of part of its system. The networks are allowed to own outright only a small number of stations (e.g., no more than seven AM stations, six FM, or five UHF), but there are no restrictions on the number of stations that may affiliate with a network. There are some 80 regional nets.

The approximately 200 public television stations are nearly all affiliated with NET (National Educational Television), which both produces programs and procures programs -- notably from BBC. In 1967, the Corporation for Public Broadcasting was set up and funded by Congress to assist the non-commercial stations. Although the structure and funding of public television station organizations is still uncertain, the Public Broadcasting System has been organized to improve programming and secure an adequate financial base.

A growing force in the communications industry is the rise of cable television. At the present time, about 9 percent of U.S. homes receive their television signals via cable.

The United States is represented in Intelsat by Comsat, a private company chartered by Congress in 1962. Comsat operates seven earth stations in the U.S.; these stations are owned 50 percent by Comsat and 50 percent by common carrier companies. Plans for a domestic satellite system are being considered, both by Comsat and by several commercial companies.

Republic of VIETNAM

Population 17,867,000 (1969)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	15 (Includes AFVN)	4,000,000	220
TELEVISION	10 (Includes AFVN)	450,000	25

The Vietnam Radio Broadcasting Network (VTVN) is controlled by the Ministry of Information. It operates nine stations with a total of 728 Kw of power. Programming is in Vietnamese, English, French, Cambodian, Thai and three Chinese dialects, as well as local dialects over the regional stations. Programs aim at developing the general knowledge of listeners and attempt to help them get a better idea of the rights and duties of citizens. Broadcasts cover a wide range of program types including information, education and entertainment. The Voice of America operates a high powered transmitter from Hue, and the Armed Forces Vietnam Network operates five AM stations, broadcasting only in English for American servicemen.

THVN has five television stations broadcasting about six hours a day. The Saigon station is equipped with a 25,000-watt transmitter and a 400-foot antenne. Vietnamese television has a 525-line standard. About half the air time is devoted to educational programs, documentary films and news. The other half is entertainment. In a country where community viewing is a way of life, THVN potentially reaches 80 percent of the population.

AFVN also operates a five station network in the nation. The Saigon studio has full production capabilities, but the other outlets have limited facilities. Since the stations are not linked, they must ship tapes and films to each other in rotation. The stations broadcast approximately 44.5 hours per week.

Democratic Republic of VIETNAM

Population 20,000,000 (1969 U.S. est.)

	Transmitters	Receivers	Receivers per 1,000 pop.
RADIO	9	500,000	8
TELEVISION	None		

The Lao Dong Party administers all governmental and educational facilities, including broadcasting.

The Voice of Vietnam is the headquarters of the broadcasting facility of North Vietnam. The programming is designed to serve farmers and peasants in an effort to popularize modern agricultural techniques and collective developments. In the interior where there is a greater scarcity of radio sets, numerous listening groups have been organized.

APPENDIX

SPONSORS

Broadcast Communication Arts Department
Dr. and Mrs. S.I. Hayakawa
Kaiser Broadcasting Corporation
Station KPIX, Westinghouse Broadcasting
Station KRON-TV, San Francisco
National Academy of Television Arts and Sciences
School of Creative Arts
Dr. and Mrs. Benjamin Draper

PARTICIPANTS

John J. Abreu, Student, San Francisco State College
Constance Adolph, Student, SF State
Laurie Alexandre, Student, SF State
Vicki Alexander, Student, SF State
Simoun Almario, Philippine Broadcasting Service

Laurie Amato, Telecommunications, Pasadena City College
Phyllis Axt, Student, SF State
Dr. Ralph D. Barney, Brigham Young University
Hank J. Barr, Alumnus, SF State
Douglas Barry, Student, SF State

Susan D. Beaver, Student, SF State
Dr. ElDean Bennett, Arizona State University
Arsenio Berrios, Student, SF State
Dr. E. R. Bertermann, Far East Broadcasting Company
Richard Block, Kaiser Broadcasting

Douglas Borba, Bonneville International Corporation
Alvin Bowens, Student, SF State
Chris Bowen, Student, SF State
Ken Boyle, Student, SF State
James Brewer, Student, SF State

Mr. and Mrs. Ronald Bricker, Alumni, SF State
John Brown, Student, SF State
Bill Browning, Station KRLA, Pasadena
Erselener Burrus, Graduate Student, SF State
Gary M. Buzzard, Student, SF State

Robert Calo, Graduate Student, SF State
Walter H. Canals, Bonneville International Corporation
Frank Carbone, Student, SF State
Andrew Cedarblade, Student, SF State

Doreta W. Chaney, East Bay Regional Park District
John Chavez, Student, SF State
Dr. James Chu, Chico State College
Ken Codeglia, Student, SF State
Steven E. Cohn, Student, SF State

Roy P. Cole, Student, SF State
Continental Cablevision, Findlay Ohio
Joe Cordileone, Student, SF State
Mark Damen, Station WUFT, University of Florida

Evelyn Payne Davis, Childrens Television Workshop
Jane Davis, Continental Cablevision
Timothy M. Doyle, Student, SF State
Dr. Benjamin Draper, Faculty, SF State

Deborah Draper, Graduate Student, Univ. of California, Davis
Douglas W. Draper, Student, SF State
Howard Dunn, CATV, Time Incorporated
Lloyd D. Duval, Student, SF State
James W. Eaton, Student, SF State

Dr. John Edwards, Executive Vice President, SF State
Steve Epstein, Student, SF State
William A. Fink, CONRAC Corporation
Judy Flannery, Student, SF State
Joel B. Fleming, Northwest Regional Educational Lab. Guam

Kathryn Freeman, Student, SF State
Professor John Galbraith, Faculty, SF State
Professor Doublas W. Gallez, Faculty, SF State
James Gauer, S. J., Sogang University, Korea

Chris Gemignani, Student, SF State
Linda Giannecchini, Graduate Student, SF State
Thomas E. Gibbens, Guaranty Broadcasting Corporation
William Goin, Student, SF State
Rodney Gore

William D. Gray, Student, SF State
Dr. John F. Gregory, KPCS, Pasadena City College
Bill Hales, Student, SF State
Anita Hannemann, Student, SF State
Dr. William G. Harley, National Association Educational Bdcstrs.

Peter Hartberg, Vermont Educational Television Network
Dr. S. I. Hayakawa, President, SF State
Donna Hirt, Station KPIX, San Francisco
Richard Helm, Student, SF State

Mr. and Mrs. Aldon Hoffman, Adm. SF State
Hung-Hao Hou, Graduate Student, SF State, Taiwan
Karyn Holt, Student, SF State
Dr. Arthur Hough, Faculty, SF State

Tim Boulihan, Student, SF State
Ray Hubbard, Post-Newsweek Stations
Kyoon Hur, Graduate Student, SF State
Dr. Stuart W. Hyde, Chairman, Broadcast Comm. Arts
Larry H. Israel, Post-Newsweek Stations

William M. Jackson, Station KPIX, San Francisco
Mary A. James, Student, SF State
Billie Johnson, Student, SF State
Gordon Johnson, Bonneville International Corporation
Jeffrey M. Jones, Continental Cablevision

Lee R. Jones, Student, SF State
Mrs. Betty Jorgensen, Secretary, Broadcast Comm. Arts
Raymond E. Joslin, Continental Cablevision
Akinobu Kamebuchi, Nippon Broadcasting System, Tokyo

Marker Karahadian, Student, SF State
Kevin F. Kersten, S. J., Sogang University, Korea
Noreene Khanna, Student, SF State
Sharon King, Graduate Student, SF State, Taiwan
Terrence Kirby, Student, SF State

Maureen E. Kowsky, Student, SF State
Ed LaFrance, Graduate Student, SF State
Gerri Lange, Station KBHK-TV, San Francisco
John A. Lent, University of Penang, Maylasia
Ding Yih Liu

Ronald Lopp, Student, SF State
George Lum, Station KTVU, Oakland
Bert Lurie, Graduate Student, SF State
Marijane Lynch
Dr. Robert K. MacLauchlin, Colorado State University

Nancy Maly, Student, SF State
Frank Kenneth Mari, Student, SF State
Dr. Richard P. Marsh, Faculty, SF State
Bruce Charles Massie, Student, SF State

Meryl Maynard, Student, SF State
Kevin McCaffrey, Student, SF State
Curt McClelland, Student, SF State
Michael McDevitt, Student, SF State
Patricia E. Meier, Student, SF State

Frank Melleno, Graduate Student, SF State
Lee Mendelson, Mendelson Productions
Philip L. Merrel, Student, SF State
Nikos Metallinos, Faculty, SF State
Professor Quinn Millar, Faculty, SF State

Janet Lee Miller, Graduate Student, SF State
Luca Molajoni, Student, SF State
Douglas Montgomery, Faculty, College of San Mateo
Michael W. Morgan, Station KRON-TV
Thomas F. Mullahey, Public Affairs Director, KRON-TV

Tom Muller, Graduate Student, SF State
Jane Muramoto, Student, SF State
Norman N. Nelson, Graduate Student, SF State
Ted Offret, University of Arizona
Yomi Olorun-rinu, Nigeria

Judy Ortiz, Student, SF State
John Parola, Graduate Student, SF State
Edna Perkin, Student, SF State
Patricia Pettit, Student, SF State

Joan R. Primm, Student, SF State
John Pugh, Student, SF State
Cynthia Rapak, Graduate Student, SF State
Bryson Rash, Station WRC-TV, Washington, D.C.
Bob Reclite, Student, SF State

Stuart Revill, Austrailian Broadcasting Commission
Eleanor P. Rice, Student, SF State
Ron Robertson, Station KRLA, Pasadena
Bob Rolsky, Student, SF State

Elliot Rosenberg, Student, SF State
Mike Rosso, Student, San Fernando Valley State College
Richard T. Roth, Graduate Student, SF State
Walt Rutley, Student, SF State
William Sang, Student, SF State

James Scalem, Station KQED, San Francisco
Stephanie Schubert, Student, SF State
Craig Scott, Student, SF State
Tino Serrano, Student, SF State

Gary Shepard, Student, SF State
Lee Shih-feng, Broadcasting Corporation of China, Taiwan
Steve Siegel, Student, SF State
Stirling Silliphant, writer, Hollywood
Barry L. Simmons, Station KCBS, San Francisco

Deborah Simms, Student, SF State
Louis S. Simon, Westinghouse Broadcasting Company
Kent Skov, Student, SF State
Sigrid Slater, Student, SF State
Carter B. Smith, Station KSFO, San Francisco

Professor Charles H. Smith, Faculty, SF State
Michael Smith, Student, SF State
Professor Paul Courtland Smith, Faculty, SF State
Walter D. Smith, Jr., Student, SF State

Robert Somerville, Kaiser Broadcasting Corporation
Dr. Frank Stanton, Columbia Broadcasting System
Dr. George Steiner, Faculty, SF State
James A. Strickling, Student, SF State
Mary Stupes, Student, SF State

Albert B. Sturges, Station KBHK-TV, San Francisco
Howard D. Sturm, NBC Television, Burbank
Gene Struhl, Station WCKT-TV, Miami, Florida
John D. Summerfield, San Diego State College
Wayne Sweet, Student, SF State

Carl L. Switzer, Alumnus, SF State
Robert Tat, Student, SF State
Stephe Tilden, Graduate Student, SF State
Marie Torre, Station KDKA-TV, Pittsburgh, Pa.
Fred Trevino, Student, SF State

Professor Cyrus Trobbe, Emeritus, SF State
Arlene Turquesa, Student, SF State
Susan Tyler, Faculty, SF State
Richard H. Veith, Graduate Student, SF State
Oralee Wachter, Student, SF State

Vicent Waskell, Faculty, SF State
Dr. William C. Wente, Faculty, SF State
Brian West, Student, SF State
Western Cable TV. South San Francisco
Jack Williams, Teleprompter, New York

Skip Williamson, Student, SF State
Norman Woodruff and Ann Shaw, Station KCBS, San Francisco
Jurgen M. Wolff, Graduate Student, SF State
Kazuto Yoshida, Japan Broadcasting Corporation, Tokyo
Hurley P. Young, Student, SF State

Gilbert A. Zeimer, Graduate Student, SF State
Dr. Herbert Zettl, Faculty, SF State
Ronald Ziskin, Student, SF State

The CONFERENCE STAFF

REGISTRARS: Richard Veith, Chief: Hank Barr, Urselener Burrus, Mary James, Sharon King, Bruce Massie, Tino Serrano.

COLLEGE ADMINISTRATION (Ex-officio Members): Dr. S. I. Hayakawa, President; Mr. John Edwards, Executive Vice President; Dr. Donald Garrity and Mr. Glenn Smith, Vice Presidents; Dr. Harrison Holland, Diplomat in Residence, United States Department of State.

SCHOOL OF CREATIVE ARTS: Dr. J. Fenton McKenna, Dean; Dr. Clarence Miller, Associate Dean; Professor Douglas W. Gallez, Chairman, Department of Film.

FACULTY, BROADCAST COMMUNICATION ARTS DEPARTMENT: Dr. Stuart W. Hyde, Chairman; Dr. Benjamin Draper, Professor John Galbraith, Dr. Arthur Hough, Professor Leo Kulka, Dr. Richard P. Marsh, Mr. Nikos Metallinos, Professor Quinn Millar, Dr. Frank Moakley, Professor Charles H. Smith, Professor Paul C. Smith, Dr. George Steiner, Mr. John Turpin, Mr. Paul Turner, Miss Susan Tyler, Mr. Vincent Waskell, Dr. William C. Wente, and Dr. Herbert Zettl.

STAFF, BROADCAST COMMUNICATION ARTS DEPARTMENT: Mr. David Wiseman, Chief Engineer; Darryl Compton, Jerry Higgins, Mrs. Betty Jorgensen, secretary, Edward Pedroni, Hugh Pennybaker, James Provence, Brian Weiner, and Brian Zink.

EDITORIAL BOARD: Gary Buzzard, Robert Calo, Richard Helms, Michael McDevitt, Frank Melleno, Thomas Muller, Richard Veith, and Dr. Benjamin Draper, Chief.

EVENTS AND SESSIONS: Chairmen: Dr. Harrison Holland, Dr. Richard Marsh, Professor Charles H. Smith, and Dr. William C. Wente; Awards Ceremony: Janet Lee Miller, Chief, Professor Quinn Millar, Darryl Compton, and Dr. Draper; Buffet and Banquet: Dr. Wente, Susan Tyler, Dan Levy, Tom Muller, Ken Codeglia, Mrs. Betty Jorgensen, Andra Jorgensen, Trina Smith, and Bruce Massie.

STUDENT MARSHALS: Joe Cordileone, Chief; John Abreu, Renee Cordileone, Douglas Draper, Judy Flannery, Kathryn Freeman, Christopher Gemignani, Linda Giannecchini, Andrea Herman, Don McHargue, Lori Lee Oliver, James Rauh, and Gary Shepard.

CATERERS: Buffett: College Food Services; Banquet: Simpsons, Mr. Joseph Valardi.

The BRASS QUINTETTE: Mark Scott, tuba; Phil Richardson, horn; Jim Martinez, trombone; Owen Bruce and William Percival, trumpets.

DR. BENJAMIN DRAPER, Conference Chairman